MUZAFFARNAGAR:

A GAZETTEER,

BEING

VOLUME III

OF THE

DISTRICT GAZETTEERS OF THE UNITED PROVINCES OF AGRA AND OUDH.

COMPILED AND EDITED BY

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GAZETTEER OF MUZAFFARNAGAR.

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PREFACE.

The old Gazetteer of Muzaffarnagar was prepared by Mr. E. T. Atkinson, I.C.S., who was very largely assisted by Mr. A. Cadell, I.C.S., and in a minor degree by Mr. G. R. C. Williams, I.C.S. The present volume is an entire reconstruction of the old Gazetteer, from which it differs not only in its general arrangement, but also in the addition of a large amount of fresh material, chiefly obtained from the Settlement Report of Mr. J. O. Miller, I.C.S. The correction of the figures and statistics of Mr. Atkinson's work was carried out by Mr. A. A. Hussanally, I.C.S., while I am also largely indebted to Mr. L. H. Turner, I.C.S., for notes on the various towns and villages. Of the history the ancient and mediæval portion is from the pen of Mr. R. Burn, I.C.S., while the remainder has been practically untouched with the exception of the family history of the Barha Saiyids. Only a small proportion of the bulk of the old volume has been retained, as it has been found necessary, in the light of more modern information, to re-write that part of the work which is comprised in the first four Chapters and the Directory.

Naini Tal:
September 1903.

H. R. N.

GAZETTEER OF MUZAFFARNAGAR.

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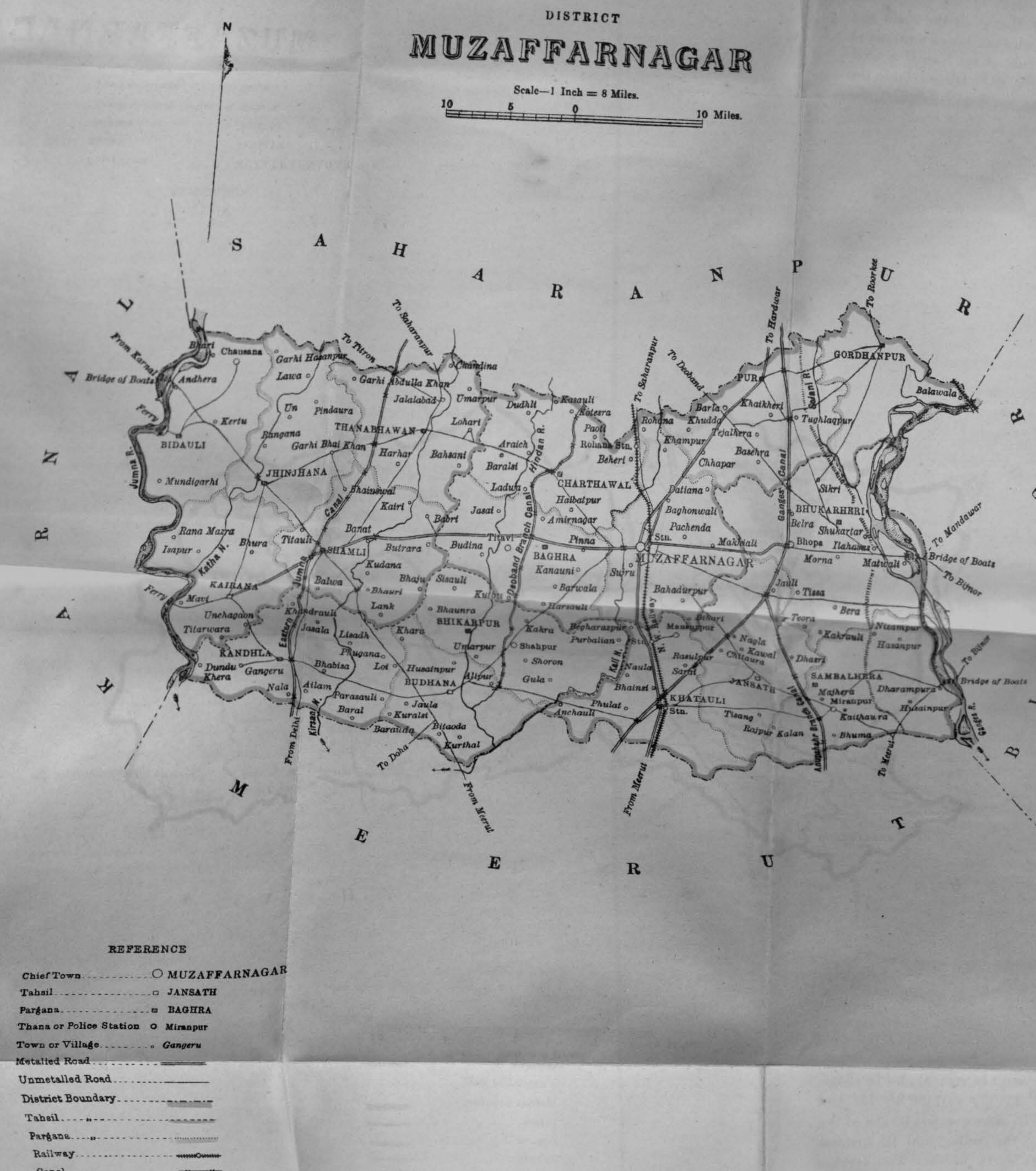
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DISTRICT
MUZAFFARNAGAR
Scale—1 Inch = 8 Miles.
10 5 0 10 Miles.
N
S A H A R A N P U R
K A R N A L
M E E R U T
B I J N O R
To Saharanpur
To Titron
To Deoband
To Hardwar
To Roorkee
From Karnal
Bridge of Boats
Ferry
Jumna R.
Bhari
Chausana
Andhera
Garhi Hasanpur
Lawa
Garhi Abdulla Khan
Chandina
Jalalabad
Umarpur
Dudhli
Kasauli
Kotesra
Un
Pindaura
Kertu
BIDAULI
Bangana
THANABHAWAN
Lohari
Garhi Bhai Khan
Araich
Paoti
Rohana Stn.
Harhar
Bahsani
Baralsi
Beheri
Hindan R.
Mundigarhi
JHINJHANA
Bhainswal
Ladwa
CHARTHAWAL
Haibatpur
Kairi
Jasoi
Amirnagar
Babri
Banat
Rana Mazra
Isapur
Bhura
Titauli
SHAMLI
Butrara
Budina
Titavi
Pinna
BAGHRA
Kanauni
Deoband Branch Canal
Katha N.
KAIRANA
Kudana
Balwa
Bhaju
Sisauli
Bhauri
Kutbi
Barwala
Harsauli
Ferry
Mavi
Lank
Bhaunra
SHIKARPUR
Unchagaon
Titarwara
Khandrauli
Jasala
Lisadh
Khara
Kakra
Begharazpur
Purbalian
Umarpur
Shahpur
KANDHLA
Dundu Khera
Gangeru
Bhabisa
Phugana
Lot
Husainpur
Shoron
Gula
Nala
Ailam
BUDHANA
Alipur
Parasauli
Baral
Jaula
Kuralsi
Baraunda
Bitaoda
Kurthal
Anchauli
Phulat
To Doha
From Delhi
Kirsani N.
Eastern Jumna Canal
From Meerut
Rohana
Barla
Khaikheri
Khuddi
Tughlaqpur
Khampur
Tejalhera
Basehra
PUR
GORDHANPUR
Balawala
Chhapar
Datiana
Baghonwali
Pachenda
Ganges Canal
Solani R.
Sikri
BHUKARHERI
Belra
Shukartar
Ilahabas
Bhopa
Stn.
Makhiali
MUZAFFARNAGAR
Morna
Matwali
To Mandawar
To Bijnor
Suwru
Bahadurpur
Jauli
Tissa
Bera
Teora
Nizampur
Kakrauli
Hasanpur
Nagla
Kawal
Chitaura
Dhasri
Rasulpur
Sarai
Naula
Bhainsi
Kali N.
N. W. Railway
SAMBALHERA
JANSATH
Majhera
Miranpur
Dharampura
Husainpur
KHATAULI
Tisang
Rajpur Kalan
Kaithaura
Bhuma
Anupshahr Branch Canal
To Meerut
Ganges R.
REFERENCE
Chief Town .... MUZAFFARNAGAR
Tahsil .... JANSATH
Pargana .... BAGHRA
Thana or Police Station .... Miranpur
Town or Village .... Gangeru
Metalled Road ....
Unmetalled Road ....
District Boundary ....
Tahsil ....
Pargana ....
Railway ....
Canal ....

CHAPTER I.

GENERAL FEATURES.

THE district of Muzaffarnagar forms a portion of the Meerut division, and is situated in the Duáb of the Ganges and the Jumna, between the districts of Meerut on the south and Saháranpur on the north. On the west the Jumna separates it from the Pánipat and Thanesar tahsíls of the Karnál district of the Panjáb; and on the east the river Ganges forms the boundary between this district and the Bijnor tahsíl of the district of the same name. It is roughly rectangular in shape, lying between north latitude 29° 11′ 30″ and 29° 45′ 15″, and east longitude 77° 3′ 45″ and 78° 7′. The greatest length of the district from east to west is sixty-one miles, and its greatest breadth from north to south thirty-six miles. The average length and breadth are about fifty-three and thirty-one miles, respectively. The total area in 1901 amounted to 1,063,662 acres, or 1,662 square miles. Boundaries, Area.

Looking on the entire area from its physical aspect, we find it to consist of four fairly distinct tracts. On the extreme east we have the riverain tract of the Ganges valley containing the whole of the pargana of Gordhanpur and portions of Bhukarheri and Bhuma Sambalhera. Next comes the tract, between the Ganges and the western Káli Nadi, through which runs the Ganges canal. West of this again we have the Duáb of the Káli and Hindan rivers. And, lastly, the remaining tract comprises that portion of the district which extends from the Hindan to the Jumna, the eastern half of which is traversed by the Jumna canal. Natural divisions.

The Ganges valley or khádir consists of a stretch of low-lying land that was presumably at one time the bed of the river. At the present time it is bounded on the west by the Ganges khádir.

old high bank, a line of cliffs broken by ravines, which sometimes attains a height of one hundred feet above the low country, and which slopes down from the level of the uplands towards the Ganges itself. Its width is greatest towards the north, where it extends for as much as twelve miles. Moving southwards it gradually narrows, until in the vicinity of Bhukarheri the river approaches to within a mile of the cliff. A smaller river, known as the Soláni, which, until 1852 or thereabouts, flowed into the Ganges in the Sahåranpur district, now meanders through the tract in an uncertain course, keeping, as a rule, closer to the cliff than to the Ganges. As is only to be expected in a tract of this description, the rivers have constantly changed their course. The great change in the Ganges, which resulted in the formation of the khádir, is said to have taken place about 1400 A.D., while a further change, according to tradition, dates from the reign of Sháhjahán. The latter change seems to be supported by the statement that Nurjahán had a country seat at the village of Nurnagar in the north-east of Pur-Chhapar; the place would be picturesque enough if the river then flowed at the foot of the ravines, and it is impossible to suppose that the Empress selected a retreat overlooking the dismal marshes which now extend eastward from Nurnagar. The grounds for believing the account of the former change are strengthened by an extract from Timur's Memoirs, referring to his raid into the Duáb.* After leaving Meerut he marched by Mansura to "Pirozpur," which must be either the Firozpur in pargana Hastinapur in Meerut, or the Firozpur seventeen miles to the north, near the old Rohilla fort of Shukartar, in pargana Bhukarheri of this district. He came thence by the bank of the Ganges, where he encamped, and afterwards marched for fifteen kos up the river to Tughlaqpur, which from his description must have been close to the Ganges. Now Tughlaqpur is a well-known place, and gave its name to a pargana in the reign of Akbar, but it is now on the high bank above the Soláni, and almost twelve miles from the Ganges. It seems therefore that the present pargana of Gordhanpur then lay on the opposite side of the river. In the southern portion of the khádir below

* E. H. I., III., 451.

Bhukarheri the directions of the river and ravines diverge, and on the southern border of the district they are separated by a distance of about six miles.

Changes in the khádir.

It is said that, prior to the opening of the Ganges canal and the incursions of the Soláni into this district, the khádir had been for some decades fairly fertile. The canal was opened in 1854, its course lying at a distance of somewhat less than two miles from the crest of the cliffs. There is, however, a distributary running in a parallel line some half a mile nearer the edge of the khádir. In 1859 it was recognised by Mr. Edwards, the then Collector, that the khádir estates had undergone serious deterioration and that reductions of revenue were necessary. From this time onward, in the words of the Settlement Officer, "The Gordhanpur khádir has received an amount of attention probably never given to any equally worthless tract of similar size." The causes of this deterioration are threefold. They include, in the first place, floods from the Soláni; in the second, the formation of swamps; and, thirdly, the development of reh, a saline efflorescence, that is the constant accompaniment of saturation, and which renders the land wholly unfit for cultivation. All these three influences are attributable, more or less directly, to the existence of the canal, which flows at a height of more than one hundred feet above the Ganges, and has consequently established a percolating connection with that river. The underground layer of damp subsoil is of little importance on the edge of the canal, since its course is at first sharply downwards, but from the foot of the cliffs till it nears the Ganges itself it need not descend much below the surface. The subsoil of the khádir, therefore, may be compared to a kind of earthy sponge kept fully moistened by the canal, which from its elevation also tends to exercise a syphonic influence driving the moisture to the surface. In the immediate neighbourhood of the Ganges this influence becomes counteracted by the downward drainage action of the river. Consequently, the most waterlogged estates are those nearest to the base of the cliffs; moving further east, the amount of swamp decreases, but water is still close to the surface, while reh is thrown up by any piece of soil with a tendency to such efflorescence. Towards

the Ganges the soil becomes comparatively dry and firm, differing but little from that in the uplands.

The action of the Soláni is twofold, partly beneficial and partly the reverse. Except in the rains, it undoubtedly acts as a useful drain. But for the percolation from the canal it would certainly cease to exist as anything but a dry channel long before the hot weather sets in. As it is, it runs continuously throughout the year and undoubtedly saves considerable stretches of lands on its banks from becoming perpetually waterlogged and swamped. On the other hand, during the rains it is liable to sudden freshets, which submerge all the low-land in its neighbourhood and sometimes cover them with a deposit of sand. Further, as the waters recede it is a mere matter of chance whether the stream will return to its old channel.

History of the khádir.

It will be more convenient to give in this place the subsequent history of the khádir. Various experiments were tried in 1859 and 1869. The assessment was reduced by Mr. Edwards, to be raised again two years later by Mr. Keene, while in 1864 it was once again reduced by Mr. Martin, and in the same year it was handed over *en bloc* to the Canal Department for direct management. A number of drains and a large dam were constructed, in order to control the flow of water, but the new masters, finding that they had undertaken a task with which they could not successfully cope, soon made haste to return the property to the Revenue authorities. In 1866 Mr. Martin considered the tract to be still deteriorating. In 1867 the Senior Member of the Board of Revenue formed an entirely opposite opinion, and in support of his views desperate efforts were made for a few years to induce external capitalists to invest their money and take up portions of the tract under the waste land rules. In 1872, however, this optimistic view was effectually disposed of by Mr. Cadell, and a system of one-year leases was inaugurated. Their term was lengthened to three years, and so remained until Mr. Miller's settlement.

Things were progressing fairly well, till an unforeseen misfortune fell upon the khádir. When the Gohna lake formed in the mountains of Garhwál owing to a landslip, it was anticipated that the whole tract would be submerged on the bursting of

the dam in the rains of 1894. Consequently, every village was cleared of its inhabitants. As a matter of fact, nothing happened, but the effect of such a measure may be easily imagined. At the best of times it is difficult to allure cultivators to the khádir, and when they had once been ejected from their homes, they showed no inclination to return. The area under cultivation dwindled to a small fraction of its former figures, and at Mr. Macpherson's settlement in 1896 a substantial reduction of revenue was necessary. The vanished cultivators are now gradually returning or being replaced by fresh ones, but the population is still less than in Mr. Miller's time. In 1901 a flood occurred on the Soláni during the rains; when the waters retreated it was found that several stretches of swamps and jhíls in nine estates had been converted into firm land. Probably there is on the whole somewhat less swamp now than ten years ago, but the slight improvement from the settlement point of view has been more than discounted by the decrease of population. It seems that so long as the canal is running two-thirds of the khádir can never form other than a precarious fever-stricken tract where cultivation is not only financially insecure, but is only possible at the risk of health. This, at least, is the opinion expressed by Mr. Gracey in his settlement report of Gordhanpur, dated March the 28th, 1899.

Viewed from above, the khádir presents a broad far-stretching tract of level country covered with patches of cultivation, but elsewhere bearing nothing more than coarse grass with occasional clumps of tamarisk. In the cold weather it is clothed in brown, trees are scarce, and the grass has then begun to wither; here and there rivulets occur, and beyond all is seen the silver streak of the Ganges itself. Wild animals, especially pigs, are extremely numerous and tend to enhance the precariousness of the tract, owing to their depredations on the crops. The khádir will continue, however, to be a useful grazing ground and support large quantities of cattle.

The eastern uplands.

The upland above the khádir lying between the ravines and the west Káli nadi is generally known as the Ganges canal tract, as it is traversed from north to south-west for its

entire extent by the main Ganges canal. All along the high cliff there is a series of ravines worn by the surface drainage and of little value even for pasturage. Beyond these ravines come the uplands with a general slope from east to west, and, close to the eastern boundary from west to east, with a more considerable slope from north to south, so that from within half a mile beyond the northern boundary of the district to within a short distance below the southern boundary no less than five falls are required on the Ganges canal to moderate the otherwise excessive slope of the canal channel. To the south-east, between the canal and the low lands, the headwaters of the eastern Káli Nadi or Nagan, as it is locally called, collect together, but do not assume a definite shape as a river until they enter the Meerut district. To the west of the canal, the descent of the valley to the west Káli Nadi is in the northern parganas generally more gradual, but in the southern pargana of Khatauli a belt of broken lands divides in most villages the generally level uplands from the valley of the river. Here, too, large areas of fertile land have been destroyed by percolation from the canal.

The sandy belt.

The most prominent physical feature of the entire tract is the presence of sand, which occurs in belts of hillocks with a direction from north to south, and occasional transverse ridges in the north and a level sandy plain in the south. This plain commences to the east of the sandy ridge in Muzaffarnagar pargana and extends in a south-easterly direction through Jauli and Bhuma into the Meerut district. The chief ridge starts from the ravines on the eastern border of the most northerly pargana, Pur-Chhapar, and then bending in a south-westerly direction to within four miles of the Káli Nadi turns southwards: from this point it skirts the eastern and southern boundaries of pargana Muzaffarnagar and joins the ravines above the Káli Nadi in the extreme south of the pargana. Offshoots from this main ridge extend in various directions through Khatauli and Jánsath, and there are other isolated sandhills in Pur-Chhapar and elsewhere. The Anúpshahr branch canal, which leaves the main canal at Jauli and traverses the south-eastern portion of the district, passes for

almost the whole of its course through the broad sandy plain. Outside the sandy tracts the soil is generally a good loam except in the neighbourhood of the Káli, as mentioned above. The tract has greatly improved by ample irrigation and careful cultivation, but even now only a comparative small proportion of the cultivated area is classed as loam or clay.

Beyond the Káli Nadi westwards is the central tract between that river and the Hindan. The land is high throughout and is naturally of a fertile character, but the water level is usually at a great depth. It is now traversed by the Deoband branch of the Ganges canal, which enters the district in pargana Charthawal and terminates in a ravine of the Hindan near Budhána. The eastern and western portions of the central highland slope down to the rivers on either side, and are marked by much broken ground and a tendency, which is greatest in the south, to an increase of ravines which cut into the good land above. Between the ravines and the rivers there is a belt of low lying land, which, especially in the khádir of the Káli Nadi, is often unculturable owing to swamp, which appears to have decidedly increased during recent years. The khádir of the Hindan is much better cultivated in the southern villages, but to the north large areas of uncultivated land are to be found, and here, too, there has been an increase of swamp since the extension of the canal system. In the centre and south of the tract cultivation reaches a very high standard, particularly in the Ját villages; but the northern portion suffered very severely in the drought of 1868, which was followed by a period of depression that is only now on the point of disappearing. Generally speaking, the soil is much less sandy than in the Ganges canal tract, but one well-marked belt of sand passes through its centre, beginning in Charthawal in the north near the Hindan, and passing through Baghra and the east of Shikárpur towards the Káli. At one time the neighbourhood of the Káli suffered from severe saturation owing to the use of the river as a canal escape, but the subsequent drainage schemes which were undertaken have led to a large disappearance of reh, which at one time threatened to throw large areas permanently out of cultivation.

Central tract.

Western tract.

The remaining portion of the district west of the Hindan is traversed by the streams known as the Kirsani and the Katha, both flowing in a direction roughly parallel to that of the first-mentioned river. The lands between the Hindan and the Kirsani is of a generally uniform character owing to the absence of sand. Near the rivers there is, as usual, much poor soil. The low lands are in places well adapted for rice cultivation, but, as a general rule, the land is not good, and liability to floods renders cultivation precarious and uncertain. The broken ground that spreads between the valley of the Hindan and the upland is of an extremely poor character, and much of the land is not worthy of cultivation. Along the Kirsani there is much less of this uneven land. The stream flows in a well-defined channel, and the khádir is small. The fields, however, in its vicinity are liable to be swept by heavy floods, the violence of which is increased by the discharge into the Kirsani of several drainage cuts, which bring down more water than the river can well carry off. The tract between the two rivers consists of a somewhat elevated plateau, sufficiently low, however, to admit of canal irrigation from a branch of the Jumna canal. In the extreme north there is a group of very poor estates, while in the south some of the villages have a light and not particularly fertile soil. The southern half is perhaps the finest portion of the district, judging from the standard of cultivation and the prosperity of the people.

The belt

Beyond the Kirsani lies a good tract of land traversed by the main channel of the Eastern Jumna Canal. The villages south of the town of Shámli are of an excellent character, but north of this the tract rapidly deteriorates, the cultivation being poor and the population sparse. There is a large amount of dhák jungle, while in the low ground along the canal the spread of reh has thrown considerable areas out of cultivation. This inferiority of the northern half is also in large measure due to the fact that the chief cultivators are Rájputs, whereas in the south the Játs hold the best villages. The south-western portion, too, which is chiefly inhabited by Gujars, is of a very fair description, save in the immediate neighbourhood of the Jumna and the Katha.

The latter is a small stream which flows along the north-west corner of the district. It cuts off the whole of pargana Bidauli and portions of Jhinjhana and Kairána parganas from the main body. The whole tract is in a depressed and miserable condition. The population is scanty and the cultivation backward. Much of the land is under thick dhák jungle, or has been rendered unculturable by reh. The villages lying along the Katha on both sides have suffered to a great extent from the increased volume of the floods in this river, which now receives the contents of several drainage cuts, both here and in Saháranpur. In addition to this, damage is continually being done by the Jumna, which seems to have a constant tendency towards the east. Between the years 1841 and 1861 six villages were separated from this district and added to Karnál. This process continues year by year, resulting in a falling off in the population and a constant state of depression, which together rendered this tract little superior to Gordhanpur. Of late years cultivation has improved in the southern portion of this tract, but this improvement is limited to a small area. Katha river.

The river Jumna, which forms the western boundary of the district, flows in an irregular course from north to south along the parganas of Bidauli, Kairána and Kándhla. In the extreme north of the district it appears to occupy much the same place as formerly, and on the south also it washes a high mound on which stood a Mahratta fort, still connected with the name of Sedasheo Bhao. It may further be safely conjectured that the channel of the river has not changed much at this point since the time of the last battle of Pánipat. Between these two extreme points, however, the bed of the stream is tortuous and uncertain. At several points the river cuts towards the east, but only to be thrown off further to the west lower down. Thus the district has not lost much in area as a whole; but, while cultivated land and villages have been destroyed, nothing has been gained but accretions of tamarisk jungle or sand. At four places in its course the channel takes a sharp turn to the west, and at all of these the river has, when in flood, a tendency to flow straight on. The most northerly of these points is at Bhári Mustafabad in the north of Bidauli, a village lying on a bank of the stream known Jumna river

as the Sendhli, which enters the district from Sahâranpur. Formerly, there was a considerable distance between the Sendhli and the Jumna, but a few years ago the latter cut through the intervening land, carried off a portion of the village, and broke into the Sendhli, down which its waters pour in the rains and overflow into all the low-lying lands of the pargana, spreading right across to join the floods of the Katha. The whole tract thus resembles a great lake in the rains. There is some high-lying land in the north of the pargana and a similar tract to the north of the road from Jhinjhana to Bidauli, but with these exceptions very few places are out of danger of being flooded. In the cold weather the tract is comparatively dry, and there are none of those large swamps that we find in the Ganges khádir. At the same time the inroads of the Jumna at this point form one of the principal causes of the deterioration of Bidauli.

The next point at which the Jumna bends westwards lies a few miles to the west of Bidauli. It turns eastwards again five miles further south, and during the rains the whole of the promontory between the two bends is swept by the waters of the river. Cultivation has been almost wholly destroyed in the villages of Sadrpur and Mundigarhi, while the damage extends even further to the east. Similar injury has been done at the next bend in Ráni Mazra and the adjoining estates, but here compensation is brought to some extent by the fine alluvial deposit left by the river. Further south, there is another sharp bend westwards opposite the town of Kairána, but the damage done here by the floods is of little importance, as none of the land was ever of much value.

Along the Jumna thirty-two villages are classed as alluvial, and are only settled for short periods. Of these, eighteen lie in pargana Bidauli, thirteen in Kairána and one in Kándhla. The rule observed in settling riparian disputes is that of the deep stream, locally termed "machcha sio," by which the deepest branch of the river is always considered the boundary between the lands on either bank, whatever course the current may take; but land detached as an island apparently remains, as a general rule, in the possession of the original proprietors.

Taking the other rivers of the district in order from west to east, we first come to the Katha, which has been already described in part. It enters the district from pargana Gangoh of Sahåranpur at the village of Nagla, and thence flows in an irregular and ill-defined course through the western portion of Jhinjhana to within a short distance of the town of the same name. Here it is crossed by the road to Bidauli and Karnál. It continues in a south-westerly direction through the north-west of Kairána and joins the Jumna at the village of Muhammadpur Rain, about three miles north-west of Kairána.

Kirsani river. The Kirsani or Krishni flows though the parganas of Thána Bhawan, Shámli and Kándhla. It enters the district at the village of Chandaina, three miles north of the town of Jalálabad, from pargana Rámpur in the Sahåranpur district. It flows in a southerly course to the west of the towns of Jalálabad and Thána Bhawan, entering Shámli at the village of Kairi. Here it bends to the south-west, but turns south again at Bánat where it is bridged and crossed by the road from Shámli to Muzaffarnagar. It then flows south again past the large villages of Kudána and Lisárh, and enters the Meerut district at the south-western corner of the village of Baral.

Hindan river. Further to the east is the Hindan, which flows in a direction roughly parallel to that of the Kirsani. It enters the district from pargana Deoband of Sahåranpur at the village of Badha Khera in pargana Charthåwal. After flowing through this pargana and Baghra, Shikárpur and Budhána, it enters the Meerut district at the extreme south of the last-mentioned pargana. The river is generally fordable except after heavy rainfall, and is neither used for irrigation nor navigation. It is crossed by the roads from Muzaffarnagar to Thána Bhawan, Shámli and Budhána. In the north the banks are high and steep, but towards the south they are sloping and the low lands are broader. At the point where the Hindan reaches the Budhána boundary in the south-east of the pargana it is joined by the western Káli nadi, a stream that after rising in the Sahåranpur district enters Muzaffarnagar on the estern boundary of the village of Rohána, and thence flowing south passes the town of Muzaffarnagar. It divides Shikárpur from Khatauli, joining

Western Káli nadi.

the Hindan at the village of Riauli Nagla. The western Káli is crossed by the North-Western Railway and the road to Deoband, four miles north of Muzaffarnagar; by the roads from Muzaffarnagar to Charthäwal, Shámli and Budhána, about half a mile west of the district headquarters; and by the road from Khatauli to Budhána at the village of Anchauli.

Eastern Káli nadi. The eastern Káli nadi or Nagan has its origin in the north-east corner of pargana Khatauli near the village of Rasulpur Sarái, between the Ganges canal and the main sandy ridge. The source of the stream is a large depression, which collects the drainage of the north and east of the pargana. It runs at first in an ill-defined channel, but ultimately becomes the main arterial line of drainage for the whole of the eastern Duáb as far south as Kanauj in the Farrukhabad district. The bed of the stream has been straightened and deepened by the Canal Department of recent years—a measure that has resulted in the disappearance to a large extent of the swamps that formed about the upper part of its course. This was rendered necessary by the use of the formerly imperfect channel as a canal escape for the superfluous water from Palri. The name of this river is properly the Kálindi, the form Káli nadi being a false etymology due to the Persian transliteration.

Banganga river. Reference has already been made to the rivers of the Ganges khádir. Besides the Soláni, there is a stream known as the Banganga, which represents an old channel of the Ganges. During the last twelve years the Ganges has shifted considerably to the east, and the course of the Banganga has at the same time changed considerably. It still, as formerly, joins the Ganges at the village of Chandpuri in Gordhanpur, but, whereas it formerly entered the district close to the village of Gordhanpur in the extreme north of the pargana, its waters now flow from pargana Jawálapur of Sahåranpur into the village of Kanewáli some four miles further east. Since 1872 eight villages, with an area of 6,019 acres, have been transferred to the district by the fluvial action of the Ganges. Thus, while constantly losing land on the west, the district is constantly gaining in the same manner on the east.

Till recently, the whole line of the Soláni in this district was little else than a chain of jhíls and marshes, but the flood that occurred two years ago, as mentioned above, has resulted in the silting up of a number of jhíls in the villages along the Soláni in the north-western portion of Gordhanpur. Further south, in the tract between the Soláni and the Ganges, close to the point of junction, the great Jogawáli jhíl still remains unchanged. It has an area of 3½ miles by 2 miles and covers about 4,500 acres. In the southern khádir there is another line of marshes running parallel to the Ganges from a point about five miles south of the mouth of the Soláni as far as the Meerut district. This probably also represents an old bed of the river, and the interval between the Ganges and the swamp is occupied by a maze of watercourses. Besides the marshy land in Gordhanpur and Pur, there are few jhíls worthy of notice in the district. The most important are the Aldi jhíl in Kándhla, the Tisang and Jansath jhíls in pargana Jansath, the Badhiwála jhíl in pargana Muzaffarnagar, the Chhapar tanks, the *Bhuma* tank in Bhuma Sambalhera, and the jhíl at Toda in Bidauli. Swamp

The table of heights above the level of the sea, as ascertained in the Great Trigonometrical Survey, is of some interest as illustrating the general lie of the country. The highest point in the central tract is the ninth mile-stone from Muzaffarnagar on the Meerut and Saháranpur road, which has a recorded elevation of 825·32 feet, close to the village of Rohána in the extreme north of the district. Proceeding southwards along this road the elevation remains practically the same as far as the Káli nadi, south of which it drops to 796·9 feet in the village of Rámpur, but rises again to 810·68 feet two miles north of Muzaffarnagar. The headquarter station of the district lies low, the recorded elevation being 790 feet, but south of the town the road rises again to 815 feet at Begharázpur. From this point the surface of the road gradually slopes southwards, the elevation declining at every successive mile. At the seventeenth mile-stone on the road, close to the Meerut boundary, the recorded height is only 768·84 feet. This gives a general idea of the level in the centre of the district. In the eastern portion there is a much greater declivity along the line of the Ganges Levels.

canal. The bridge at Dhamat, near Pur, has a height of 851·5 feet above the sea. At Belra, nine miles further south, the level is 830 feet, while at the last bridge over the canal in this district it is not more than 775·34 feet. The levels along the Eastern Jumna canal are very similar to those of the Meerut road. Thus we see that, while the general slope of the country is from north to south, there is another and greater declivity from the north-east corner towards the centre, the actual highest point being on the high bank of the Ganges.

Water level.

Some further idea of the general lie of the country may be obtained from an examination of the water level in various parts. In this connection, however, it should be remembered that the extensive canal system has altogether upset the old levels, so that for this purpose attention should rather be paid to the levels recorded prior to the construction of the canals. In the khádir of the Ganges water has at all times been very close to the surface. In the more settled parts of this tract, that is to say, in the villages lying nearer the actual bed of the river than the old high cliff, the water level is frequently as much as fifteen feet or more below the surface; but as we approach the high cliff the water rises very greatly, and at the present time, owing to percolation from the canal, the water in many places actually oozes from the surface. Above the high cliff water was formerly found at a greater depth than anywhere else in the district, in many cases lying more than 100 feet from the surface. The depth of wells decreases as the land slopes westwards, and, whereas it is now frequently within 20 feet of the surface as we approach the Káli nadi, it was even formerly no more than forty feet. In the Duáb of the Káli and the Hindan the depth of water from the surface is also comparatively great. Even after the great rise that has followed the construction of the Deoband canal, water is seldom met with at less than thirty feet below the level of the soil. Further west, beyond the Hindan, the water level rises considerably, and at all times this tract possessed ample facilities for the construction of wells, chiefly on account of the absence of sand, as compared with the eastern parganas. In the Duáb of the Jumna and the Katha we find again practically the same state of things as that which prevail

in the khádir of the Ganges. The whole of Bidauli and considerable portions of Jhinjhana and Kairána lie very low, and water is everywhere, and at all times has been, close to the surface. At the present time throughout the district a very noticeable rise in the water level has taken place—a phenomenon that must be ascribed to the canals; but this rise seems to have rendered the water level more susceptible to variations according to the season.

Minerals. The mineral productions of the district are very unimportant. Kankar alone possesses any commercial value, but even this is scarce. There are only two fair quarries in the Shámli tahsíl, only one in Jansath and one in the valley of the Soláni in tahsíl Muzaffarnagar. The distance from these quarries is so great that the kankar for the main roads is brought from the neighbouring district of Meerut and Sahâranpur. Consequently, stone is very seldom used for building, as not even block kankar is to be obtained here. Building materials. Bricks are manufactured in many places, the price varying according to size and quality. First class bricks, measuring 9 by 4½ inches, cost from Rs. 8 to Rs. 10 per thousand; second class bricks, measuring 8 by 2½ inches, fetch from Rs. 4 to Rs. 5 per thousand; while the small native bricks, 4 by 2½ inches, are sold at prices varying from Re. 1 to Re. 1-8. Lime is generally imported from Dehra Dún and Roorkee, and is sold at an average price of eleven annas per maund. Tiles for roofing are also generally imported either from Roorkee or Meerut, but are not much used in the district. Those most in favour are known as Allahabad tiles, and cost Rs. 12 per hundred. Sál logs are imported from the Garhwál forest *viâ* Najibabad in Bijnor. When sold in the form of poles, the price varies from Rs. 30 to Rs. 25 per score; otherwise the price is Rs. 3 to Rs. 3-8 per cubic foot. Excavation of foundations for building costs from Rs. 2 to Rs. 2-8 per hundred cubic feet; while the same amount of concrete masonry work in foundations costs Rs. 14. The general price of iron work is Rs. 12 per maund. Panelled doors cost twelve annas per square foot, the price rising with glazing to one rupee.

Reh. The only other mineral product deserving of mention in this district is that known as reh, an impure carbonate of soda,

whose presence is very undesirable. Owing to the absence of úsar it is nowhere so prevalent as in the lower districts of the Duáb, but it occurs in considerable quantities along the Jumna in Bidauli, in a much more marked degree along the course of the Eastern Jumna canal, and occasionally along the west Káli Nadi and the Ganges canal. Its presence is almost invariably connected with saturation of the soil, and whenever the efflorescence becomes general the productiveness of the land ceases. In many parts of the Duáb reh is extensively used by Manihárs in the manufacture of coarse country glass; but in Muzaffarnagar, according to the last census returns, there was only one glass-maker in the whole district. The reason of this is probably that the reh is never found in the neighbourhood of sand, although both are so unpleasantly abundant in the district. The existence of reh therefore is altogether undesirable. It destroys the water of wells in its vicinity as well for drinking as for irrigation purposes. And when it once attacks a tract its effects are soon seen on the groves. In Shámli and Thána Bhawan trees, and especially mango trees, begin to wither long before the crops are attacked. As reh increases, the mango disappears and is soon followed by the shisham, and lastly by grass, so that what was twenty years previously a grove now becomes unculturable land covered with white efflorescence. On the other hand, the numerous improvements in the drainage effected by the Canal Department have had a very beneficial effect in removing the excess of water and in reducing the saturated areas, so that at present the tendency of reh is rather to disappear than otherwise. The extent of this tendency may be well illustrated by figures. In 1293 F. the reh-infected area of the district amounted to 26,153 acres, mostly scattered over the various tracts of khádir land. In 1309 F. this area had been reduced to only 8,272 acres, which appears to show that drainage works have effected a great deal. No doubt with good drainage reh does not occur, but it does not necessarily follow that drainage alone can cure soils that have become affected. A most important auxiliary factor in removing reh is a dry climate, and the recent years of drought have, at least in this direction, contributed largely to the improvement of the district.

The trees of the district are of the same kind as we find in the other districts of the Duáb. The only jungle left is to be found in the north-western corner, where it consists of stretches of comparatively useless dhák trees. At the time of Mr. Thornton's settlement of 1841, the grove area of the district was extremely small, and the important increase in the area under plantations forms one of the most satisfactory changes which marked the period between 1841 and the following settlement. The total grove area at Mr. Thornton's settlement was less than 2,500 acres. The increase during the following twenty years was due not only to the exertions of the zamíndárs, but also to the extensive plantations made by the Canal Department. Since Mr. Cadell's settlement the increase has been very much more marked. At that time the total grove area was computed at 4,978 acres, but a great deal of this was comprised in the plantations along the canal and in groves covering cultivated land. The total area of actual grove land was then 2,592 acres. At Mr. Miller's settlement this had risen to 10,561 acres—a striking and very satisfactory increase. Groves now cover one per cent. of the total area of the district, exclusive of jungle land and the plantations along the canals. Besides this a good deal has been done by the Public Works Department in the way of roadside arboriculture, so that the deficiency which had at one time marked the district in this respect has now disappeared. Except in the sandy tracts the district is well wooded, but the modern plantations are frequently designed rather as gardens than as groves; they are carefully enclosed and are kept with a strict view to profit from the sale of mangoes or other fruits. The mango is the favourite tree, but the pomegranate and the guava are also frequently cultivated. Some of the earlier Collectors of the district gave their attention to tree-planting on the roadsides, and there are now numerous fine avenues in which the shisham, the jámun and the siras are the most common species. Jungles.

In the Ganges khádir there is a very large area of waste land, amounting at the last settlement to 9,171 acres, exclusive of that which is occupied by village sites and roads or covered with water. Of the remainder, nearly half lies in the Kairána tahsíl, where it is mainly confined to the parganas of Bidauli Waste land.

and Thána Bhawan. The spontaneous vegetable products of this waste are of very little importance. At one time considerable profits were realized in the Ganges khádir from the sale of thatching grass which grows there in great abundance; but the trade appears to have declined since the general introduction of tiled roofs in the Meerut cantonment.

Wild animals.

The fauna of the district also call for no special comment. In the swampy portions of the khádir in the Ganges there are large herds of wild pig and considerable numbers of hog-deer, which commit great ravages on the scanty crops in these parts as well as in the neighbouring uplands. The thick vegetation along the canal, too, affords during the rains and early cold weather ample cover for wild pigs and occasionally for leopards. The latter are also found in the Ganges khádir, and now and again a tiger is shot here in the same neighbourhood. The remainder of the district, with the exception of Bidauli, is too thickly populated to allow of wild animals increasing to the injury of the cultivation.

Cattle.

The domestic cattle bred in this district are of a generally inferior stamp. As formerly, the best cattle are imported from the Panjáb or purchased at the Batesar fair. The reason for this inferiority lies not so much in the absence of pasture lands as in the entire neglect of care in breeding. There is no important cattle fair in the district, and no attempts have been made by the zamíndárs to raise the standard of locally bred animals. Consequently, the prices of animals bred in this district are very low. Oxen fetch from Rs. 20 to Rs. 50; buffaloes from Rs. 25 to Rs. 60; and cows from Rs. 8 to Rs. 20: facts which of themselves testify to the inferiority of the breed. A cattle census was taken in August 1899. The figures do not profess to be altogether reliable owing to the difficulty of ensuring a sufficiently careful enumeration, but at the same time their approximate accuracy serves as a useful guide in estimating the number of cattle maintained in the district. Muzaffarnagar possesses large grazing-grounds on the banks of the rivers and elsewhere, to which cattle-breeders resort from other districts, but owing to the season at which the census was taken the proportion of cattle belonging to other districts must have been as small as

possible. The statement shows that there were at that time 168,264 bulls and bullocks and 10,555 male buffaloes. All of these were available for ploughing purposes, and that the great number of them was so used appears from the fact that the number of ploughs was then returned at 63,524. The average cultivated area per plough, according to the figures of the same year, was 10·89 acres. The number of cows and cow-buffaloes was returned at 91,817 and 71,317, respectively. Besides these, 186,168 animals were entered as young stock. Sheep numbered 51,500 and goats 35,000.

On the other hand, horse-breeding finds considerable favour with the people, although not so popular here as in Sahāranpur. The district now contains ten imperial and nine provincial stallions and 554 branded mares. Every year in March a very largely-attended horse show is held at Muzaffarnagar, at which numerous prizes are awarded. The number of horses present at the show in 1901 was 1,015, as against 886 in the preceding year. Stud-bred colts and fillies fetch prices ranging from Rs. 125 to Rs. 400, according to age and quality. This occupation is chiefly followed by Rájputs, Játs, and Gujars. It is perhaps not the least valuable feature of the encouragement given to horse-breeding that it provides for many of the small farmers an interesting and remunerative occupation that takes them out of the monotonous routine of a purely agricultural life. The number of horses and ponies in the district, according to the stock census of 1899, was 12,900—a very much lower figure than that returned in the adjoining districts. Horse-breeding.

The climate of the district generally resembles that of Sahāranpur. The rainfall is less owing to the greater distance from the hills, which removes the district, to a certain extent, from the influence of the local storms that are not infrequent in the more northern tract immediately under the hills. The average heat is decidedly greater than in Sahāranpur, though perceptibly less than at Meerut, only half a degree south. At the same time the district possesses a comparatively cool climate, the mean temperature being about 76°F. There is no meteorological station in the district, so that we have no accurate records of the temperature. In the cold weather the Climate.

thermometer frequently falls below freezing-point, and the early months of the year remain cool for a longer time than in the districts further south. May and June are decidedly hot, while after the commencement of the rains the temperature falls, but the climate becomes very moist and somewhat unhealthy. There can be no reasonable doubt that the wide extension of canal irrigation has had a very prejudicial effect on the climate, and its stoppage has been occasionally necessary in the interest of the public health. At one time the revenue reports used year after year to recount the unhealthiness of the headquarters station of Muzaffarnagar, but about 1870 irrigation was stopped in the immediate neighbourhood of the town, and the complaints then became much less frequent. The town of Shámli used at one time to furnish a typical example of the degree of unhealthiness that Indian towns could reach, but vigorous and extensive sanitary measures, combined with the prohibition of irrigation over a comparatively small area, have succeeded in making Shámli as healthy as any place in the neighbourhood. More recently, canal irrigation has been also stopped in the lands surrounding the town of Jánsath. In the tract between the Hindan and the Káli there is a general opinion prevalent that the climate has become less healthy since the construction of the Deoband canal. In addition to the prohibition of canal irrigation in the neighbourhood of the abovementioned towns, orders have also been passed forbidding the cultivation of high-growing kharíf crops—a measure that has proved of considerable benefit here as also in Sahāranpur.

Fever. The spread of malarial fever was observed in this district soon after the construction of the main canals. Whatever theory may be adopted with regard to the dissemination of this disease, it is undoubtedly the case that the general rise in the water level consequent on the development of the canal system and the saturation of numerous tracts in the neighbourhood of the canals has been accompanied by a very great increase in the mortality recorded as due to malarial fever. The mortuary statistics of early years are no doubt very unreliable, but still they serve to show the general proportion of deaths caused by the various diseases. In 1867 the deaths from fever amounted

to only 514, or less than 4 per cent. of the total mortality recorded; this is of course far below the mark, but still the year was a very dry one and was followed by a famine. In 1868 the number of deaths had risen to 4,131, and two years later they were as many as 16,855, or over 67 per cent. of the whole. This rise in the mortality from fever at once drew the attention of Government and was the primary cause of the institution of the schemes for preventing fever, such as the prohibition of irrigation in certain localities, the commencement of drainage operations in the swamp-affected lands, and the clearing of several minor water-courses in places where they had silted up. Much improvement was thus effected around the civil station itself and in the neighbourhood of Shámli, Saláwar and Bhainswál. During the year 1871 Government organized a special medical establishment for the relief of the fever-stricken population of the district. Eight hospital assistants were employed throughout the district under the superintendence of the Civil Surgeon; and temporary dispensaries were opened at Budhána, Shámli and Jánsath. These measures proved very beneficial, judging from the number of cases successfully treated, but, notwithstanding, the returns showed 4,360 deaths from malarious fever during the months of August, September and October 1871. The next few years showed a considerable decrease of fever in the district, although the number of deaths recorded was always greater than 11,000 annually. In 1878, however, the figures rose to 18,491, the highest figure hitherto recorded, but this was totally eclipsed by the returns of 1879, when no less than 40,537 persons were said to have died of fever in this district, the death-rate in that year reaching the appalling figure of 61·5 per thousand of the population.

Since 1879 the number of deaths from fever has always been very high, and during the past twenty years has in no case been less than 18,000 persons, and, with the exception of 1883 and 1893, the figure has always been above 21,000. During the last twelve years the average mortality from fever has been nearly 27,500 deaths annually. The figures of 1879 have never been subsequently approached, the highest mortality Death-rate.

occurring in 1890, when 33,614 persons died of fever. There has been no noticeable diminution in the number of deaths, the only fact observable being that fever is less prevalent in years of drought. At the same time it may be mentioned on behalf of the canals that the district was visited by epidemics of malarious fever similar to those of 1870 and 1879 in 1817 and 1843; neither of these can be attributed to the canals, for in 1817 there was no irrigation from canals whatever, and in 1843 the Ganges canal had not been commenced.

The early mortuary records are undoubtedly incorrect, for it cannot be believed that the death-rate rose from 16 per thousand in 1868 to 36·5 per thousand in 1870. This would have been conceivably possible had the former year been exceptionally healthy, but as a matter of fact it was marked by a severe outbreak of small-pox which carried off over 2,000 persons, while a large number of persons also died of cholera. Further, a new system of record was instituted in 1870, which necessarily involved more accurate returns. Since that year the average annual death-rate throughout the district has been 33·1 per thousand of the population. Excepting 1879, the figure has only risen above forty on three occasions, the last being in 1890, when there was a severe epidemic of fever and a considerable outbreak of small-pox and cholera. The lowest mortality was in 1893, when the rate stood at 25·39 per thousand. In that year there was the lowest mortality from fever recorded for fifteen years previously, and the number of deaths from that cause has been much greater in all the subsequent years; at the same time there was practically no small-pox and very little cholera.

Small-pox.

A note written by the Civil Surgeon in 1873 states that small-pox was common in the district and stood next to fever as a destructive disease. He added that it occurred all the year through, but spread to a greater extent during the dry hot months of April, May and June than at any other season. The district is still visited periodically by epidemics of small-pox, but the figures never approach the excessive mortality of former years. In 1871 no less than 4,332 persons died of this disease, while the average mortality for the years 1868 to 1873

inclusive was no less than 2,490 annually. From 1875 to 1878 also the district was severely visited by small-pox, but since that time the only great epidemic occurred in 1883, when 1,156 persons died of this disease. It has never been entirely absent from the district, and minor epidemics occurred in 1890, 1896 and 1897; but in six out of the past twelve years the number of deaths has been less than ten. The disappearance of small-pox can only be ascribed to the spread of vaccination. The practice of inoculation is rapidly spreading, and the reports of the past five years show a steady increase, the number of operations rising from 24,399 in 1896 to 27,381 in 1901, while the number of failures has decreased in a corresponding proportion. With the experience of its benefits gradually gained every year, the confidence of the people in the advantages of vaccination has increased, and they are taking to it more and more willingly.

Cholera is not endemic in the district, but it occasionally is found in an epidemic form. In 1861 a severe outbreak of cholera occurred after the famine. On this occasion its ravages were confined to towns and villages on the lower ground near the Kirsani, in the west of the district, but the mortality caused was considerable. Again in April 1867 cholera was introduced by pilgrims from Hardwár. It occurred chiefly along the line of road followed by the pilgrims, and as many as 2,051 deaths from this disease are recorded in that year. Since that time there has been only one severe outbreak of cholera, although minor epidemics occurred in 1875, 1879 and 1900. In 1890 534 persons died of cholera; the disease remained in the district, and in the following year 2,109 deaths were reported. The epidemic continued into 1892, when 575 persons died, and then disappeared. The other common diseases of the district are dysentery and bowel complaints, ophthalmia, and some forms of skin disease. Ophthalmia appears mostly during the hot months of the year and may be regarded as an endemic disease; it spreads chiefly among the inhabitants of large towns, who live for the most part in crowded houses. In many instances it leads to partial or total blindness. Cholera.

Cattle disease is fairly prevalent, the most common forms in this district being rinderpest, foot-and-mouth disease and Cattle disease.

pleuro-pneumonia. All these diseases are contagious and are known by different names at different parts of the district. Rinderpest is the most fatal; it is known as *mahami* or *chera*, and generally occurs towards the end of the rains. Foot-and-mouth disease, known as *rora*, *akrao*, or *tephora*, is the most common in this district, but less fatal, while pleuro-pneumonia or *phephri* is comparatively rare. No figures of sufficient accuracy are available to show the number of deaths that have occurred annually from these diseases, and, as everywhere, it is almost impossible to obtain accurate returns owing to the suspicion of the people. A veterinary dispensary is maintained at Muzaffarnagar in the charge of a veterinary assistant working under the district board. A second veterinary assistant is attached to the district and moves about from place to place for out-door work.

Rainfall.

Records of the rainfall in this district are available since 1845, with the exception of the years 1855 to 1860 inclusive. Rain-gauge stations are established at the four tahsíl headquarters, at Kándhla and at Bhainswál. The average annual rainfall for the whole district from 1845 to 1902 is 32·91 inches. During the last thirteen years the average has been somewhat higher, amounting to 33·55 inches. The highest recorded rainfall in any year is 60·45 inches, which was reached in 1849, when no less than 49·8 inches fell between the 1st of July and the end of September. In no other year has the average rainfall exceeded 50 inches. Of recent years the greatest falls have been 44·1 inches in 1895, 42·7 inches in 1880 and 42 inches in 1888. The lowest ever recorded was 17·1 inches in 1868. This was a year of severe famine, but the other periods of scarcity do not seem to have been accompanied by an abnormally small rainfall, although no doubt 1860 showed a great deficiency. The total fall for that year is not available, but only eight inches fell between 1st of June and the end of September, so that the amount of rain during the whole year was probably very small. In 1876 the total rainfall was only 23·2 inches, and exactly the same amount fell in 1879 and 1883. In 1896 the average rainfall for the district was 22·79 inches, and in the following year 23·65 inches.

Distribution of rain.

The eastern portion of the district appears to receive very much more rain than the western parganas. At Jánsath the

average fall for the last 13 years has been 37·3 inches. At Muzaffarnagar the average fall for the same period has been 33·9 inches; while the average for Kairána and Budhána is practically the same, amounting to about 30 inches. It thus appears that more rain falls in the neighbourhood of the Ganges than of the Jumna, and a similar phenomenon is observable in the other districts of the Duáb. In 1895 Jánsath had a total fall of over 61 inches, while that of Kairána was very little more than half of this. Similarly in 1897 Budhána only received 15 inches of rain, while Jánsath recorded 32·5 inches. The difference is even more marked in the case of Kándhla, which receives less rain even than Kairána. Here the highest fall recorded in any of the past thirteen years is 41·4 inches, whereas this was exceeded by Jánsath on four occasions.

July is by far the wettest portion of the year and on an average 10·64 inches fall in that month. Next comes August with 7·88 inches, September with 4·8 inches, and June with 3·74 inches. The driest months are, in order, November, April, December and October. The winter rains but seldom fail in this district and on an average over 2½ inches fall between the 1st December and the end of February. There is no instance on record of a complete failure of the rains during these months, with the single exception of 1875. In 1876 only two inches of rain had fallen up to the first of July.

In this connection we may quote the words of Mr. Miller:—"It is a curious coincidence that both the revision of settlement and the present operations were conducted during seasons of abundant rainfall; and both were accompanied by unusual complaints of over-saturation and by special efforts of the Canal Department to improve the drainage. It does, however, seem remarkable that the few wet years after 1870, following a long period of light or deficient rainfall, should so rapidly have produced signs of deterioration as to attract attention, and it may be inferred how much more grave the damage is likely to be now after six years of full or heavy rainfall. It is worthy of note also that the people, when questioned about the date from which they had reason to complain of saturation,

generally refer to the floods of 1880, and it is possible that the country had not recovered from the effects of the exceptionally heavy rains of that year, when the last series of seasons of heavy rainfall came upon it." This is an extract from the Settlement Report, written in 1890. There can be doubt that, while the major portion of the blame is perhaps to be laid upon the canals, a very great deal depends on the weather. A succession of dry years or of years with a slightly deficient rainfall will do more towards restoring saturated land than any number of artificial drainage channels.

CHAPTER II.

AGRICULTURE AND COMMERCE.

CULTIVATION in this district, which resembles all the districts of the Duáb in being purely agricultural in character, has reached a very high level and, as elsewhere, may be said to have approached within measurable distance of finality. If the area of waste and culturable land is large in comparison with the neighbouring districts, and especially those lying to the south of Muzaffarnagar, it is not because there are any extensive tracts of good land waiting to be broken up, but its presence is rather due to the configuration of the country, such land consisting for the most part of the wide stretches of precarious soil in the neighbourhood of the great rivers, or of the dhák jungles of Jhinjhana, or the saturated land in the north-west of the district, which is constantly endangered by the obstruction of the natural drainage lines caused by the Eastern Jumna canal and its branches. Moreover, we find, classed as culturable, an extensive area of poor sandy soil in the Muzaffarnagar and Jánsath tahsíls, much of which could no doubt be brought under the plough, but which could never repay cultivation continuously and in the face of the many possible variations of climatic conditions. Cultivation.

None the less, cultivation, so far as we can judge from mere figures, has steadily been on the increase for many years. The development of the canal system, which has rendered secure not only the eastern half of the district, but which in more recent times has averted the constant shadow of famine from the lands between the Káli and the Hindan through the agency of the Deoband canal, has not been the only factor in bringing about a fuller development of the natural resources of the district. The general prosperity of the people, together

with the increase in their numbers, has urged them to fresh efforts, so that within the last few years a striking advance is observable, in spite of, and perhaps because of, a largely-increased revenue demand. The numerous drainage works undertaken by the Canal Department have reclaimed a large amount of land, and have replaced a saturated reh-infected soil by a good firm loam that can continuously bear good crops, while elsewhere the people have acted on their own initiative, as for instance in the Thána Bhawan pargana, where the last thirty years have seen a spread of cultivation amounting to nearly 10,000 acres, most of which was covered at the earlier period with a thick growth of useless dhák jungle. Nor can this be merely ascribed to an extension of the margin of cultivation arising from sheer necessity, for fully one-half of the whole pargana is irrigated, while even more is doubtless within reach of irrigation if necessity arose.

Development. Looking at the history of cultivation in this district during the past half century, we find that in 1848 the cultivated area amounted to 628,863 acres, or over 59 per cent. of the whole area. Of the remainder, 219,019 acres, or over 20 per cent., were culturable, 15 per cent. barren waste and 4½ per cent. revenue-free. In 1853 the cultivated area had increased very greatly, to the extent of 41,605 acres, or 6·6 per cent. on the previous cultivation and 4 per cent. on the total area. At the same time the revenue-free land had increased to over 7 per cent. This spread of cultivation was mainly due to the breaking up of new land and the stimulus given to agriculture by the construction of the Ganges canal. At Mr. Martin's settlement of 1862, however, there was a striking decrease, the cultivated area falling to somewhat over 60 per cent. The barren waste remained practically the same, while the revenue-free area was reduced by resumptions to only three per cent. This falling off was chiefly due to the disturbances caused by the mutiny, while at the same time a large amount of land was thrown out of cultivation during the famine year of 1860, and a considerable area of good land had been taken up for roads and canals. It is also to be noted that the figures for the culturable area in 1853 were so low as to lead one to suppose that land fit for, but not actually

under, the plough was included in the cultivated area for that year.

In 1872 the returns show a slight increase in the cultivated area, amounting to about 4,000 acres, the whole covering over 65 per cent. of the total area. At the same time the culturable area had increased to about the same extent, while the amount of barren waste was much smaller than that previously recorded. At the time of Mr. Miller's settlement in 1891 the total cultivated area amounted to 683,783 acres, or 64·4 per cent. of the total area of the district. Of the remainder, nearly 18 per cent. was classed as culturable, 15 per cent. as barren waste and less than three per cent. as revenue-free. This proportion varied considerably in different parts of the district. In the Jánsath tahsil cultivation covered 74 per cent. of the total area, and in Budhána and Muzaffarnagar it was as much as 76 per cent. On the other hand, in Kairána only 54 per cent. of the whole area was cultivated. There had been no considerable increase in the eastern parts of the district, of which Mr. Cadell revised the assessment, but on the contrary a considerable decrease, which was more marked in the Muzaffarnagar pargana, and was chiefly attributable to the varying nature of the cultivation in the sandy tracts, where the crops are entirely dependent on the season, and partly to a real diminution of the culturable area in a few waterlogged villages. In the rest of the district, however, there had been a great extension: the increase in Budhána tahsil amounted to over 5,400 acres, in Baghra and Charthawal to 4,300 acres, and in Kairána tahsil to over 7,000 acres. This increase was chiefly due to the depressed state of the district at the time of Mr. Martin's settlement. Thus the spread of cultivation meant nothing more than the recovery of villages that had lost ground in the mutiny and the famine.

At the last settlement Mr. Miller considered that it was not probable that there would be any great addition to the cultivated area in the future. In a few cases the inferior lands had been thrown out of cultivation on account of the approaching settlement, but the Kairána tahsíl alone possessed any large area of culturable waste. He further expressed the opinion that any great extension was not to be desired, as the amount of

fallow was already very small and the area required for grazing purposes was reduced to its smallest limit. This is especially the case in the eastern half of the district. The opening of the Deoband canal brought about a great increase in cultivation in those parganas through which it runs. In the tract between the Káli and the Hindan rivers the spread of cultivation during the twenty years preceding 1900 was over 21,000 acres, while the irrigated area had more than doubled. The increase had been greatest in the parganas of Shikárpur and Charthawal.

Cultivated area.

The opinion of the Settlement Officer has been borne out by the figures of subsequent years. In the years that have elapsed since the settlement the cultivated area has varied in extent considerably. The average for the past five years has been 63·2 per cent. of the total area, which is actually less than the figures at the time of the settlement. But at the same time this average does not give a reliable idea of the state of cultivation in the district on account of the two dry years of 1897 and 1898; in the former the cultivation fell to 61 per cent. of the total area, and in the latter there was a still further decline, only 59 per cent. being cultivated. In 1899 the figures rose to 65 per cent., and the normal cultivation at the present time appears to be about 66 per cent. The figures of the year 1309 fasli will be found in the appendix.

Of the remaining area, 47,328 acres, or nearly 5 per cent. of the whole, are held revenue-free, either in separate estates or as portions of revenue-paying estates, and somewhat under 7,000 acres belong to estates of which the revenue is assigned. The revenue-free area had diminished by nearly 2,000 acres on account of resumptions which had occurred since Mr. Cadell's settlement. Revenue-free grants are most numerous in the parganas of Khatauli and Muzaffarnagar, where many have been made in favour of the Marhal family of Karnál, who are also assignees of the revenue of several estates. During the Muhammadan rule grants of land to Sheikhs were common, and several communities have been successful in maintaining their title under British rule. In Thána Bhawan the Patháns of Jalálabad and Lohári hold an extensive property free of revenue, but most of the estates that were once revenue-free in this neighbourhood were confiscated

for rebellion in the mutiny. The tenure of these grants in this district is usually unconditional and in perpetuity; one estate in Khatauli and one in Thána Bhawan are held for life only, while one in Budhána is assigned for the benefit of a Musalmán shrine and its attendants.

The unculturable area includes all land occupied by villages, hamlets, railways, roads and canals, as well as land actually under water and land that is naturally incapable of cultivation. At the time of settlement this amounted to 14 per cent. of the total area, and since that date the figures have remained practically the same. Much of the land that is now classed as unculturable could, no doubt, be rendered fit for cultivation by clearing or draining or by protection against floods by means of embankments. The adoption of such measures on a large scale is, as the Settlement Officer pointed out, beyond the means and energies of the people; and consequently land that could only be prepared for cultivation by an excessive expenditure must be treated for all practical purposes as unculturable. In some instances, however, the increase of the population or the pressure of the revenue demand drives the villagers to break up land that has always been regarded as unculturable, and it is not uncommon to find such efforts crowned with considerable success. Barren area.

The culturable waste at the present time varies from 20 to 26 per cent. of the total area, judging from the figures of the past five years. At the time of settlement it was noted that the amount of land so classified varied greatly in different parts of the district. In the Jánsath tahsíl only 7 per cent. of the total area was returned as culturable, while in Budhána there was as much as 22 per cent. In the prosperous parts of the district the area of culturable land is now small and cannot be reduced much further. In the western parganas the case is different: nearly 30 per cent. of Kairána is still capable of cultivation, and about 40 per cent. of Bidauli might be brought under the plough. It is in this part of the district that there is most room for development and improvement; and it is in this part that there has actually been least during the last few years and at the present time least is to be expected. Culturable area.

Agriculture.

The method of agriculture in this district resembles that of all the other districts of the Duáb. The Játs, who are best cultivators, set the fashion, and their system is generally followed by other castes. The main feature is the extension of high cultivation to all the good land of an estate instead of restricting the highly-farmed area to the land surrounding the homestead. This is chiefly due to the importance of the sugarcane crop. All the good land of the village that is within easy reach of irrigation is used in rotation for cane, and, as the cane fields are always well manured, it follows that all the fields with a naturally good soil get their share of manure in turn. The Játs everywhere despise garden cultivation, and in some instances they actually object to working in the fields close to the village.

This state of things naturally had an effect on the soil classification employed at the last and at preceding settlements. It is not possible in this district to follow the usual classification of fields dependent on their distance from the hamlet. The most valuable land is that which has a naturally good soil and is well situated for irrigation, whether it is near the hamlet or on the village boundary. Proximity to the houses is of course an advantage, but this is of little importance when compared with others that affect the rent. In many villages the best cultivation is scattered about in the neighbourhood of the different wells, and consequently we find in many places small hamlets springing up wherever there is a well. In most cases these are only occupied while the crop is on the ground, and the cultivators do not take their families with them, but occasionally such little settlements become permanent. An exception to this rule is frequently found in the western and more backward parts of the district, for there land is plentiful and cultivators few, so that the outlying fields are naturally of less value than those close to the village.

Soils.

The cultivators of the district do not employ amongst themselves any ordinary classification of soils, although of course there are common names for different kinds of soils. Good ordinary loam land is known as *rausli;* stiff clay soil, such as is often found in the rice tracts, is called *dakar*, while the low-lying parts of an estate are sometimes talked off as the *dahar*

Besides these, there is a hard and stiff soil which has at one time been the bed of a jhíl: it is known as *dabar* or *jot*, and is often unculturable. Bhúr or *bhudda* is the usual name for all light dry soils, and is frequently applied in a deprecatory manner to any unirrigated tract, although for the purpose of settlement it is restricted to soil that is actually sandy. Sometimes also the name bhúr is used to distinguish the high lying parts of an estate from the *dahar*. High ridges of sand are locally called *ghur*, while there are other local terms in common use for various descriptions of soil, such as the *choil* or swampy ground of the Gordhanpur pargana. For the purposes of settlement the whole cultivated area was originally divided into four classes, known as *misán* or manured land, *rausli*, *dakar* and *bhúr*. Mr. Cadell went further, and divided *rausli* into two classes, and also marked off in a few villages small patches of *bára* or garden land, also making a distinction between wet and dry ground. Mr. Cadell's revision was confined to the eastern parganas of the district, and his classification was not altered by Mr. Miller, with the exception that *misán* was abandoned for the reasons given above: all old *misán* land was demarcated as *rausli I*. At the last settlement, however, the old classification was still in force in the western parganas. It was not accurate and was never treated with much respect even by the assessing officers themselves. Consequently, it was found necessary to make a new classification in the western half of the district on the lines laid down by Mr. Cadell. It was only made roughly and was never intended as anything except a guide for the Settlement Officer at the time.

Of the total area of the district only 1,091 acres were separately demarcated by Mr. Miller as *bára* or garden land, for the distinction was only made where such land fetched a distinctly higher rent than the rest of the village. By far the greater part of the cultivated area was assessed as first class soil, the total area so demarcated amounting to over 63 per cent. of the whole assessed area. Of the remainder, over 22 per cent. was classed as second class *rausli* and 13 per cent. as *bhúr*. The latter is very unevenly distributed. In the upland portion of the Jánsath tahsíl and in the parganas of Muzaffarnagar and Pur Chhapar it

covers more than a quarter of the cultivated area, but in Budhána it only amounted to about 3 per cent. of the whole and in Kairána to scarcely 2 per cent. Looking at the whole district, we find that the best pargana is Kándhla. It contains a greater proportion of first class soil than any other, while next in point of order comes Shámli, Baghra and Shikárpur. The excellence or otherwise of parganas does not, however, depend merely on the soil classification, as many other considerations have to be taken into account.

Implements. In dealing with the general system of agriculture of this district, it may be of some interest to give a short account of the various agricultural implements in common use and their nomenclature. The plough goes by the name of *hal*, and the yoke in this district is known as *jua*. The beam of the plough is called the *halas* and is fixed to the body of the plough by a wooden peg known as the *wag* or *pachhar*. The *halas* is attached to the yoke by means of *naris* or leathern thongs passing through three holes known as *karhe*. If a man wishes to plough deep he harnesses the yoke higher up the *halas* ; this deep ploughing is called *lagu*. When light ploughing or *askulsiya* is necessary, the yoke is fastened lower down the *halas* nearer the share. The latter is known as the *phal* and is fixed to the *hal* by a *kharwa* or peg. The handle of the plough is known as the *tindi* or *hatheli*.

The other important agricultural implements comprise the *lakar*, a large wooden roller weighing from six to eight maunds. It is attached to the yoke by traces known as *guriya*. This roller is also known as the *dhelaphor* and corresponds to the *pataila* of Rohilkhand ; it is used for crushing the clods of clay soil. There are two kinds of harrows, one known as the *dahan* and the other as the *maira*. The former has teeth, known as *khunti*, and is used for eradicating grass from ploughed land and also to mix up the earth and water in a field tilled for rice. The *maira* has no teeth and is merely used in light land to level the surface just as the *lakar* is employed in heavier soil.

Sugar-mills. The old wooden sugar-mill has now completely disappeared from the district, and has since 1890 been supplanted by the improved iron mills, locally known as *charkhis*. They were

originally introduced by the Department of Agriculture and Commerce, and at their first appearance were considered luxuries. Each of them at first fetched from Rs. 60 to Rs. 70 per year. The price has lowered considerably since that date, and at the present time the small sugar-press with two rollers fetches at an average Rs. 12-9-8 per year. These were comparatively scarce in this district in 1901, the total number in use being 236. The second kind with two large rollers and a small roller in front is much more common; in the same year there were 1,687 in use, the average rate of hire being Rs. 20-3-6. The large sugar-press with three rollers is still more frequently met with in this district; there were 1,809 such machines, going by the general name of *kolhu*, and hired at an average rate of Rs. 33-4-10. Most of these mills are the property of the Sirmur State, and there are depôts in various places from which the machines are hired. The hire of a *karáhi* or iron boiler is Rs. 10 per season.

Judging from the averages of the five years preceding the last settlement, it appears that the areas occupied by the kharíf and rabí harvests are approximately equal. Temporary variations, no doubt, occur from time to time on account of the season, but, generally speaking, the predominance, if any, is on the side of the rabi harvest. The double-cropped area for the same period amounted to about 14 per cent. The latter varies considerably according to the locality. In the Ganges khádir, and especially in that part of it which lies in Bhuma Sambalhera, the dofasli area amounts to 30 per cent. In pargana Kándhla it is nearly 23 per cent., and 16·6 per cent. for the whole Budhána tahsíl, which is exactly the same as in Kairána. On the other hand, the double-cropped area in the upland portion of the Jansáth tahsíl is only 10·1 per cent. and 11 per cent. in Muzaffarnagar; the lowness of the figures in this part of the district being due to the prevalence of sand, for double-cropping is only practised generally where there are abundant facilities for irrigation. In 1901 the double-cropped area had increased to 16·5 per cent. of the total cultivation. Harvests.

Taking the principal crops in order, we find that wheat largely predominates, occupying over 33 per cent. of the whole Wheat.

cultivated area. The average is lowest in the Jánsath tahsíl, where it amounts to 26·4 per cent., and highest in Kairána, where it covers 38·7 per cent. of the cultivation. In pargana Bidauli wheat occupies no less than 44 per cent. of the whole sown area. The cultivation of wheat has not varied to any great extent during the past thirty years. It has only increased in the parganas of Khatauli, Bhuma Sambalhera, Budhána and Shikárpur. On the other hand there has been a small decrease in Kándhla, Charthawal, Thána Bhawan, Jhinjhana and most of the western parganas. The great bulk of the wheat crop is sown alone. It is only mixed with barley and other crops to a considerable extent in Bhuma Sambalhera, Pur Chhapar and Bhukarheri, owing, no doubt, to the large areas of light and sandy soil in these parganas, for wherever possible wheat is preferably sown alone on account of its higher market value and in order to supply the export trade.

Sugar-cane.

Sugarcane is one of the most important crops in this district, and for many years has been constantly on the increase. At Mr. Thornton's settlement of 1841 sugarcane covered 4·75 of the total cultivated area. In 1860 the average area under sugarcane for the whole district had risen to 6·2, while at Mr. Miller's settlement 8·3 per cent. of the cultivation was under this crop. Since the settlement the cultivation of sugarcane has been even further extended, and in every part of the district, but especially that through which the railway runs, one is constantly struck with the sight of large fields of sugarcane in every direction. In 1860 sugarcane was chiefly grown in the parganas of Khatauli, Shámli, Pur Chhapar, Gordhanpur and Shikárpur, while in the Kairána tahsíl cane cultivation was considerably below the average, as also in the Charthäwal and Baghra parganas, the tract that is now watered by the Deoband canal. During the past thirty years the increase has been greatest in Bhukarheri and the eastern parts of the district generally. There is still comparatively little cultivation of cane in the Kairána tahsil. At the last settlement the Jansáth tahsil took the lead in this respect, the average for the whole tract being 15·4 per cent. of the cultivation : in Kairána only 5·6 per cent. of the land was under sugarcane, while in the Muzaffarnagar and Budhána

tahsils the figures closely corresponded with the general average of the district. A large amount of sugarcane is grown in the Ganges khádir, especially towards the south, but most of it is of rather an inferior description.

In the eastern half of the district sugarcane is so far regarded as the principal crop that all the agricultural operations are to a large extent regulated by the arrangements required for its cultivation. To quote from Mr. Miller's report: "It is regarded as being above all others the rent-paying crop, and, where the tenant has a fixed rent and is not liable to a high crop-rate, he puts under cane as much land as the available supply of manure and a due regard for the rotation of crops allow. In the western parganas cane is not grown to quite the same extent, partly because, though a very large proportion of the land is irrigable, the supply of water is not plentiful, and partly, it is said, because soils with a mixture of sand are best adapted for cane cultivation. In former times sugarcane was grown after a year's fallow, and the rent paid for it was for two years' occupation of the land. In well-irrigated tracts the old practice still obtains, but where canal irrigation is easy the land is given as little rest as possible. I have seen one cane crop being planted immediately after another had been cut, and, though no good cultivator would exhaust the soil in this way, it is certain that a complete year's fallow is seldom given."

Of the regular kharíf crops juár is the most important **Juár.** covering at the time of settlement 13·8 per cent. of the total cultivation. In this district, however, it is not usually grown as a food-grain. The greater part of it is planted thick, and is used as fodder under the name of 'chari.' As little land is now available for grazing, the fodder crop is a very valuable one and its occasional failure in years of heavy rainfall causes much distress. In 1860 juár covered 14 per cent. of the total cultivated area, and this is about the same proportion as that in which it now stands. It is chiefly grown in the Budhána, Shikárpur, Kándhla, Shámli, Baghra and Kairána parganas, from which it appears that the western half of the district is more suitable for its cultivation. Bájra, on the other hand, is more suited to the lighter soils of the eastern parganas, and whereas at the time

of settlement it covered 5·3 per cent. of the total cultivated area, the proportion in Bhuma Sambalhera was no less than 14 per cent., in Pur Chhapar 11 per cent. and in Bhukarheri 13·8 per cent. Since the settlement there has been a distinct decrease in the area under bájra—a fact that shows improvement, as the presence of this crop is a clear sign of poor soil and careless agriculture.

Maize. Maize is another kharíf crop largely grown in this district. In 1861 it covered 2·7 per cent. of the total area, and at the time of settlement it had risen to 5 per cent. During the last ten years its cultivation has spread considerably, to the extent of about 15,000 acres. It has largely taken the place of cotton and indigo, but at the same time it is not grown in anything approaching the proportion that we find further south, as for example in Bulandshahr. Maize is now chiefly grown in the western half of the district and also in pargana Gordhanpur. Of late years there has been a large increase in Baghra, Budhána and Shikárpur.

Cotton. Cotton is a valuable, but not a very important, crop. At Mr. Thornton's settlement it covered 2·75 per cent. of the cultivated area and rose to 4·1 per cent. at Mr. Martin's settlement of 1860. In 1890 there was a falling off in the area under this crop, which only extended to 4·3 per cent. of the cultivation. In 1901 there has been a still further decrease, the proportion falling to only 3 per cent. Cotton requires the best land and plenty of manure, and in this district it is more profitable to cultivate such land with other crops.

Indigo. Indigo is rarely grown in the district. Several years ago, when the price of indigo was high, many factories were made in different parts of the district, and in many villages vats for washing indigo were attached to the wells. But the price fell and many of the speculators suffered severely. At Mr. Thornton's settlement indigo was hardly grown at all in the district, and again in 1860 it was practically unknown. At Mr. Miller's settlement indigo covered one per cent. of the total cultivated area, but its best days were then already over. It was chiefly grown in the parganas of Kairána, Khatauli and Baghra and also to a small extent in Jauli-Jánsath, Jhinjhana and Bidauli, while elsewhere its cultivation was quite

insignificant. In 1901 indigo has decreased by over 2,000 acres, and its total extinction seems only a matter of time. The falling off noticed by Mr. Miller was possibly due, in part, to the settlement: one factory at least was reopened when the operations were completed, but the principal cause of its decline is the fall in prices, added to its general unpopularity with cultivators.

Rice is a valuable and more extensive crop, and in the tracts where a full supply of canal water can be obtained is largely grown. It is almost always followed by another crop, usually gram. Since the opening of the Ganges canal the cultivation of the finer kind of rice known as *munji* has increased considerably. Formerly, it could only be grown in favourable spots in the khâdir and near the tanks, but it now alternates with cane, cotton, maize, wheat and gram in the very best land around the village. At Mr. Thornton's settlement in 1840 rice only covered 3·75 per cent. of the total cultivated area; in 1860 it had risen to 4·3 per cent. of the cultivation; and in 1871 there was a further rise to over 7 per cent. At the settlement of 1890 rice occupied 6·5 per cent. of the cultivation, but its distribution was very uneven. In Gordhanpur rice formed nearly half of the whole outturn, and, as compared with the rest of the district, it was very much greater in the parganas of Thâna Bhawan, Pur Chhapar, Bhuma Sambalhera, Kandhla, Muzaffarnagar, Charthawal and Jânsath. Since the settlement rice cultivation has increased by nearly 2,000 acres. It has greatly fallen off in Gordhanpur, but in the other parganas above mentioned the proportion remains the same, or has slightly increased. Of the remaining crops, barley and gram mixed with peas alone deserve mention. The latter are now much more popular than formerly, and their substitution for some of the autumn crops was the only marked change in the agriculture of the district at the last settlement. They then covered nearly twelve per cent. of the total area, as against 3·1 per cent. in 1860. During the last ten years this change has been still more noticeable, the area under this crop having increased by nearly 30,000 acres. Barley at the time of settlement covered five per cent. of the cultivation, but since that time has decreased considerably.

Rice.

It is not a valuable crop and is generally a sign of poor land and inferior cultivation, so that its disappearance shows improvement. It should be borne in mind, however, that, though barley is grown in inferior soil, it does not cover all of the poor ground, and that wheat is often sown in very bad land, but at the same time its presence is an unquestionable sign of careful cultivation.

Value of crops.

Mr. Gracey, when Collector of the district, made a minute investigation into the respective cost and profit of each crop in 1899. His figures show that the most valuable of all is sugarcane, which yields an average profit of Rs. 46-8-0 per acre throughout the district. At the same time it requires far greater capital than any other crop; for not only is the rent higher, but the initial outlay in the shape of sowing and irrigation charges is very much greater. Sugarcane requires more labour than any other crop except cotton and maize, the cost being estimated at Rs. 4-8-0 per acre. The introduction of iron mills has, however, reduced the cost of preparation very greatly, and at the same time the outturn per acre amounts to 27 maunds, which is much higher than any other crop. Next to sugarcane comes cotton, which does not require so much irrigation nor does it have to pay so high a rent, while at the same time the sowing charges are very small indeed. The average profit per acre on an estimated average outturn of 15 maunds amounts to Rs. 39-9-0. Wheat, the great staple of the district, is computed to yield 22 maunds per acre, giving a profit of Rs. 37. The average rent for wheat land is Rs. 12, the same as in the case of cotton, but the crop costs much less to produce. Among the other crops the most important is gram, which yields Rs. 24-14-0 profit per acre, requiring no irrigation and being capable of growing well on inferior land. Barley yields an average profit of Rs. 21-12-0, but this can only be obtained with irrigation. Rice yields Rs. 15-11-0; the rent is comparatively high and abundant irrigation is needed, in fact, as much as is required for sugarcane.

Sowings.

Of the kharíf crops, cotton, maize, juár and rice are all sown in the months of Asárh, except in the Kairána tahsíl, where cotton is sown in Jeth. They are reaped in the months of

Bhádon, Kuár and Kártik, the Kairána and Budhána tahsíls being earlier than the rest of the district. Sugarcane is chiefly sown in the month of Phágun and also in Chait, while in the Kairána tahsíl it is frequently delayed till Baisákh. That sown in Phágun is cut in the month of Kártik, but in Kairána it is cut in the month of Mágh. Gram is everywhere sown in Kuár, and is reaped in Chait in all tahsíls except Kairána, where the harvest is in Baisákh.

The district is exceptionally well provided with means of irrigation. The most important of these are the canals, there being no less than four main canals in the district. Foremost among these is the main Ganges canal, which was opened in 1854 and was available for irrigation purposes from the following year. This canal enters the district close to the edge of the high bank of the Ganges in the Pur Chhapar pargana, and leaves it within some six miles to the west of the Káli Nadi in Khatauli. During its course through the southern portion of the district it crosses the basin within which the headwaters of the Eastern Káli collect. The character of the country is here very different from that through which the canal runs from its headworks to Asafnagar in the Saháranpur district. Here there are none of the torrents and valleys which give rise to the great engineering works in the northern district, and no great natural obstacles had to be overcome, as there is an almost equable slope throughout. The first design for the portion of the work lying within this district embraced a canal with a slope of bed amounting to 18 inches to the mile, the superfluous declivity being disposed of by means of four descents of eight feet each in masonry falls at Budhpur, Belra, Jauli and Chitaura. On a close examination of the Manglaur pargana of Saháranpur and the parganas of this district it was found that there were occasional beds of sand and sand in the shape of hillocks exposed on the surface, but that below the surface of even the best soil sand was found at a small depth. This discovery necessitated a reconstruction of the original design and a lowering of the slope to 15 inches a mile. To carry off the excess of slope the falls were increased to ten and were designed to overcome a total declivity of 74 feet between Asafnagar and Sumera, while the works at these places

Irrigation.

Ganges canal.

were enlarged and strengthened. The remodelling of the canal in its present form was not completed till 1893.

Entering the district at its 32nd mile, the canal flows almost due south as far as Belra, running parallel to the edge of the Ganges khádir and traversing the sandy tract of Pur Chhapar and Bhukarheri. The slope between Roorkee and Belra is estimated at 46 feet or 2·3 feet to the mile, and on the portion of this section that lies within this district there are bridges at Dhamat, Tuglaqpur, Nirgajni and Belra, and a fall at Nirgajni. For the purposes of navigation this fall is negotiated by a branch channel on the left side of the canal with a lock and a total length of 7,500 feet. Just beyond Belra the canal bends slightly towards the south-west, approaching the more central portion of the high land, forming the watershed between the western Káli nadi and the headwaters of the eastern Káli. The distance between the two rivers is about eight miles, and the canal passes almost down the centre. To the west of the canal sandy hillocks appear at intervals and occasionally spread over the plain. The excavations, both for the channel of the canal and the foundations of the works along it, were sandy throughout. Clay for making bricks was scarce, and much delay would have ensued were it not that the ruins of Chitaura and other old deserted towns supplied a large quantity. For twenty miles south of Belra the slope is 32 feet or 1·6 foot to the mile.

At the 46th mile, two miles south of Belra, the canal is crossed by a bridge at Bhopa. At Jauli, two miles further on, there is an another bridge and a fall. Two miles south, again at the 50th mile, the Anúpshahr branch leaves the canal on the left bank. From this point the canal flows in a south-westerly direction for the rest of its course through this district. On the 34th mile there is a bridge at Nagla Mubarak on the road from Muzaffarnagar to Jansáth, and a mile and-a-half below this there are falls and a lock at Chitaura. The next bridge is at Rasulpur Sarái, at the 58th mile, and three miles further on the canal is crossed by an iron girder bridge over which runs the North-Western Railway. A short distance below this is the Khatauli bridge, and from here a cut connected with the west Káli river has been made to form an escape for superfluous water.

This cut is sixty feet in width at its head and is divided into ten openings of six feet each. The canal is here about three and-a-half miles from the river, and the difference of level between the bed of the canal and that of the river is 29·21 feet. The only remaining bridge in the district is that at Satheri, over which passes the road from Khatauli to Budhána.

Anúpshahr canal. The Anúpshahr branch canal was formerly known as the Fatehgarh branch, as it was intended to carry it on as far as the latter place, but the name was changed when it was found that there was not a sufficient supply of water for irrigation purposes much below Anúpshahr. In this district the branch runs at such a low level that it is of little use for irrigation and only gives water to a few villages in the extreme south-eastern corner. It traverses the north-east of Jánsath pargana and the south-west of Bhuma Sambalhera. One mile below its head-works there is a bridge at Kheri-Firozabad. Two miles further south is a second bridge at Kamhera. At the fifth mile there is a bridge at Dhansri, and at a mile and-a-half below this is another bridge at Salárpur. Near Churiala, on the 10th mile, there is a bridge on the road from Muzaffarnagar to Miranpur, and close to the bridge there are falls. Two miles below this is the Bhuma bridge, the last in this district.

Distributaries. Besides the Anúpshahr branch, the Ganges canal gives off a number of smaller distributaries which provide irrigation to this district. The right main distributary leaves the canal at the 21st mile, a short distance below Roorkee, and flows through the parganas of Pur Chhapar, Muzaffarnagar and Khatauli. Since the construction of the Deoband canal the upper portion of this distributary has been abandoned, but lower down it is still fed from the main canal by the Tansipur, right Muhammadpur and other distributaries further south. The left main distributary leaves the canal on the 22nd mile, and flows close to the high bank of the Ganges through Pur Chhapar and Bhukarheri and on into Sambalhera, eventually joining the Anúpshahr branch. At Muhammadpur, close to the Muzaffarnagar boundary, the right Muhammadpur distributary leaves the canal, flowing through the north-west of Pur Chhapar to join the right main

distributary at Bhaisaini. A short distance below its outlet the Basehra rájbaha leaves the canal and flows for a long distance almost parallel to the main channel past the village of Basehra to join the right main distributary near Mansurpur. Further south, at Jauli, the Jauli distributary takes off, leading through the north-west of Jauli-Jánsath to Jahángírpur, where it joins the right main distributary. Besides these, there are several smaller distributing channels of lesser importance. The Anúpshahr branch gives off distributaries at Salárpur and Churiala on the right and left banks, respectively.

In addition to the works already mentioned, there are mills at Nirgajni and Chitaura on the Ganges canal. These are leased out by auction to contractors who stipulate to pay rents, at certain rates dependent on the water-supply available. The rates charged by the contractors to the public vary from three annas six pies to four annas per maund. In both these mills there are six pairs of stones worked with country wheels. There are inspection bungalows on the main canal at Tughlaqpur, Belra, Jauli and Chitaura, on the Anúpshahr branch at Salárpur and Bhuma, and on the distributaries at Barta in Pur Chhapar, Rohána in Muzaffarnagar, Morna in Bhukarheri, Kasimpur in Bhuma Sambalhera and at Bhainsi and Mohiuddinpur in Khatauli. The canal is still used to a great extent for the purposes of navigation, the principal commercial depôt in this district being at Khatauli.

Results of canal extension.

The construction of the Ganges canal resulted in the ample provision of water to a tract in which, owing to the prevalence of sand, irrigation was in former times practically unknown. Towards the south-east of the district in Bhuma, to the south of Jánsath, and in a greater portion of Khatauli, well irrigation was common, but the main portion of the area now watered by the canal had few wells and no tanks or other reservoirs for water. The whole area was then dependent upon the rainfall, and only here and there and within the low lands of the rivers could any reliance be placed upon the outturn from cultivation. Now, with the exception of a few villages in each pargana, the whole of the eastern portion of the district through which the canal runs is amply supplied with water. In addition to the practical prevention of the occurrence of famines in seasons of

drought, the canal has had a marked influence in promoting the cultivation of trees. All along the canal there are flourishing plantations of shisham, tún, babúl and other trees, and the example so successfully shown has been followed to some extent by the proprietary bodies throughout the tract. The canal has also had a marked influence for good on the character of the population. The industrious classes have been enabled to improve their style of cultivation and to extend the areas of the best crops, while the idler and less respectable have discovered that cultivation can be made to pay more certainly and more profitably than less reputable pursuits. The extension of high cultivation, the increasing certainty of a fair return in agriculture, and the reclamation of many idle classes are among the benefits due to the canal, and to this should probably be added some improvement in the general style of living, in the credit for which the canal is entitled to share with other agencies.

On the other side, however, there are many positive drawbacks, of which the most important is the damage done to health and to the soil by the over-saturation of the country, and the rise of the water level caused by obstructed drainage. While it was not possible to turn aside a great work like the Ganges canal on account of the depression in which the eastern Káli nadi has its source, it is to be regretted that the existence of this line of drainage was not earlier and more practically acknowledged. Besides this, distributary after distributary was run out without regard to the drainage of the country, and at first there was no practical admission of the necessity of allowing waterway under the irrigation channels. The remedy, too, was rendered more difficult by a similar omission on the part of the railway engineers. All this resulted in a good deal of damage which compelled the authorities to take measures to improve the situation. In the eastern parganas the old Jánsath rájbaha was abandoned, drainage channels were dug in Jánsath and Khatauli, and the bed of the eastern Káli was straightened and deepened. Notwithstanding these measures, the eastern parganas still suffer in seasons of heavy rainfall, and at Jánsath it has been found necessary to stop irrigation altogether. The damage done in this part of the district is, however, most noticeable in Pur Chhapar

and Muzaffarnagar. The former is a sandy tract which originally required no outlet for its drainage, the rainfall in ordinary seasons being absorbed by the soil. The introduction of the canal caused a rise in the water level, owing partly to the high level at which the right main distributary and its branches were constructed, and partly to the obstruction to drainage caused by numerous high-banked irrigation channels. Before the introduction of the canal the water level varied from 100 to 60 feet below the surface: when Mr. Cadell inspected the pargana it had risen to a height varying from 50 to 20 feet, and it is now much higher. The sandy ridges on either side of the pargana concentrated the flood water on a line about two miles wide along the northern border of pargana Muzaffarnagar, where the right main distributary divides it into two parts. In the west the pressure is relieved to some extent by the Barla Chhapar drainage cut, although this does not appear to be sufficient to prevent all possibility of floods. To the east of the distributary there is no outlet, so that the whole of the sandy tract up to the ridge is saturated. There are considerable tracts of marshy land here, and the numerous drainage cuts afford only partial relief. At the time of the last settlement some of the estates that were once the best in Muzaffarnagar had suffered severely of late years, but since that date remedial measures have been undertaken.

Drains. In the northern division of the Ganges canal, which extends from the Sahâranpur boundary to the Bhopa bridge, no less than 147 miles of drains have been constructed. Of these, over 19 miles lie in the Soláni khádir and are percolation drains, which were gradually advanced as the swamps silted up, and were constructed between 1870 and 1890. Reference has already been made to this percolation, which resulted in the water-logging of much good land that formerly in dry seasons produced good crops of cane, cotton, wheat and rice. The drainage system undertaken in the khádir resulted in considerable benefit, although much of it was of a temporary nature; the recent improvement noticeable in the north of the tract being rather due to natural causes than to artificial drainage. Of the other drains the most important have been constructed during

the last few years. The work was begun in 1875, when the three Muzaffarnagar drains with a total length of over fifteen miles, were completed. In 1878 two more important drains, known as the Narah and Dhandhera cuts, with a total length of over seven miles, were constructed, but from that date up to 1893 there were very few similar works undertaken, the only noticeable exceptions being the Badhiwali and Rahi drains completed in 1884. From 1893 onwards the work has been very rapidly carried forward. The chief drainage channels completed since 1893 comprise the Harsauli drain of over 17 miles in length completed in 1898; the Pur cut, 14 miles, finished in 1896; the Pinna drain, 15 miles in length, completed in 1900; the Razaqullahpur cut, the Basehra drain diversion, the Meghakheri, Tájpur, and Khadda drains, all of which were completed between 1896 and 1901.

In the Meerut division of the Ganges canal, from Bhopa southwards, the Canal Department has been no less active. Here the work of drainage was instituted earlier, and in 1876 a number of works were commenced and were completed during the following ten years. They comprise seven drains with a total length of 117 miles, the chief being the Kadirabad, Karauli, Jánasth and Sheikhpura drainage works. In the following year the Bhainsi drain was taken in hand, and in 1878 the work of deepening the channel of the Káli was begun, and several other small cuts were constructed. In 1879 the Khatauli and Ladpur drainage works were begun and completed in the same year. From 1880 to 1886 a number of drains were constructed, while several of the former channels were enlarged or extended. Very many smaller works of the same nature were undertaken between the years 1892 and 1900. In all, over 230 miles of drainage cuts and channels have been constructed since 1875 in that portion of the Meerut division which lies within this district. Such a work could not fail to have a beneficial effect, although the danger of saturation cannot be said to have been entirely removed. Along the Anúpshahr canal there was less necessity for such works, and the total length of drainage channels does not amount to five miles. At the same time, in justice to the Canal Department, it must be remembered that

the evil of waterlogging only became marked after the construction of the canal on account of the very benefits which the canal itself had conferred upon the land. In the old days, land was in less request and wide margins were left round ponds and depressions, so that flooding only occurred in seasons of excessive rainfall. With the introduction of the canal cultivation spread, small ponds were ploughed up, and the area of cultivated land so situated as to be liable to injury from heavy but not exceptional rainfall was largely increased.

Deoband canal. The Deoband branch of the Ganges canal is a comparatively recent addition to the district and has proved an unequivocal boon. It was constructed about the time of the famine of 1877, and completed in 1880; it has succeeded in bringing the greater part of the Duáb between the Hindan and the Western Káli within reach of ample water for irrigation purposes. It leaves the main Ganges canal at the 28th mile from what was formerly the outlet of the right main distributary. After flowing through the Deoband pargana of the Sahåranpur district, it enters Muzaffarnagar near Kotesra in the extreme north of pargana Charthåwal. It flows in a somewhat irregular course past the town of Charthåwal and thence through the Baghra and Shikárpur parganas, terminating in a ravine of the Hindan river, not far from the town of Budhána. The canal gives off two distributaries, both on its left bank. The first, completed in 1882, is known as the Lohári rájbaha and leaves the canal at its 30th mile, half-way between Charthåwal and Ghisukhera; it thence flows past the village of Lohári and on through Baghra and Shikárpur, eventually falling into the Kali nadi. The second is the Charthåwal rájbaha, completed in 1881, which takes off in the 31st mile close to the town of Charthåwal, and irrigates the central portion of the Duáb between the main canal and the Lohári distributary. The channels of this canal are aligned, as far as possible, along the watersheds, relying for their flow rather on the natural slope of the country than from their own excessive elevation. Consequently, the fields are watered by lift to a larger extent than elsewhere, but there are not many estates between the Hindan and the Káli that do not derive benefit from the canal. In this portion of the district the canal

has interfered very slightly with the natural drainage lines, and in consequence but few subsequent drainage operations have had to be undertaken. In the days when water was scarce it was a common practice to build villages in the depression between two watersheds, so that the tanks might be more easily filled. Now that the water level has risen, water is only too plentiful, and some of the villages are surrounded by it on all sides during rains. Measures have been taken for the relief of the worst of these by the excavation of drainage cuts. The only tract that has really suffered is the land immediately to the north-west of Charthâwal, where the canal caused a considerable accumulation of flood water. In 1900 a drain was made from Ghisukhera to the Hindan in order to relieve the lands in the neighbourhood of that river that were in danger of being saturated; but the central portion of the tract has never suffered in any way. In the neighbourhood of the rivers, however, the people frequently complain of the increased violence of floods since the canal was made; and these are doubtless connected in some way with the rising of the water level, while the khádir of the Hindan has deteriorated to a large extent owing to percolation and the use of the river as a canal escape. There are inspection bungalows on the main canal at Charthâwal, Baghra and Sháhpur, and on the Lohári distributary at Purbalian.

Eastern Jumna canal.

The eastern Jumna canal is the oldest canal in the district. In its present form it was opened in 1830, but the canal really dates from far earlier times. It was originally constructed by the Emperor Muhammad Sháh, and repaired from time to time by the Rohillas. Traces of its old alignment are still to be seen in the northern part of its course: this had to be abandoned owing to its unscientific construction. The works on the canal were designed by Colonel Robert Smith, and were completed in five years from the commencement. The canal enters this district at the village of Aurangabad in the north of pargana Thána Bhawan, and flows southwards through Shámli and Kándhla into the Meerut district.

It enters the district in the 56th mile, and just within the boundary of Muzaffarnagar is crossed by a bridge on the road between Jalálabad and Shámli. Below this bridge the canal

belongs to the lower division. At the 57th mile there is a bridge and a fall near the village of Banehra. Two miles further south, at Yarpur, there is another bridge and a fall, from which point the canal runs to Mastgarh bridge in the 62nd mile. Two miles lower there is a bridge at Madalpur, and another at Bhainswal in the 65th mile, where there is a fall and a regulator. From Bhainswal southwards the canal runs to Kheri, where there is a bridge and a fall at the 71st mile, the intervening bridges being at Banat Badheo, Mundet and Jhinjhana. There are no other falls on the canal in this district, while the bridges are at Lelon, Khandrauli, Pinjokhra, Fatehpur, Kándhla, Bhars and Nála. The only mill on the canal is that at Yarpur, where there are six pairs of stones.

The canal has a number of distributaries in this district. One of the most important is the Kalárpur distributary, which leaves the canal in the Sahāranpur district at the 44th mile. It is especially valuable as watering the land between the Hindan and the Kirsani rivers. This distributary was opened in 1840. It flows along the borders of the Charthāwal, Baghra and Shikárpur parganas, falling into the Hindan river near Budhána. It has a branch known as the Loi distributary, which takes off at Lalukhera, a village on the road from Shámli to Muzaffarnagar, and terminates at Loi on the eastern border of Kándhla, a small escape running into the Kirsani river. All the other distributaries of the canal lie west of the Kirsani. The more important comprise the Jalálabad and Papri distributaries, which leave the canal at Madhopur in Saháranpur at the 52nd mile, on the left and right banks respectively. The former joins the Yarpur distributary, which takes off at Banehra and flows south as far as Shámli. The latter unites with the Bunta distributary, which again joins the Kairána distributary, which is the main supply channel west of the canal. All the distributaries on the west of the canal join the Kairána, the chief being the Bhainswal, Badheo, Kesarwa, Khandrauli and Kándhla rájbahas. On the east, besides the Yarpur, there are the Banat, Malipur, Banehra and Ailam distributaries, the most important being the Malipur which leaves the canal just above the Kheri fall. About 1868 the Yarpur distributary was carried into the Duáb of the Hindan

and Kirsani by an aqueduct over the Kairi, but this was destroyed by a flood in 1882, on account of which the Loi distribuary was united to the Kalárpur. In addition to the above, a small channel has been taken into a few villages in Bidauli, chiefly for the benefit of the Bauriya settlement in that pargana. There are inspection bungalows on the main canal at Yarpur in Thána Bhawan, at Bhainswal and Kheri in Shámli, and at Kándhla; on the Kalárpur distributary at Lalukheri and Loi; and on the Bidauli distributary at Singra in Jhinjhana.

The bends of the old course of the canal at different points which were left untouched by the remodelling operations caused the formation of numerous swamps, which are especially noticeable in the neighbourhood of Bhainswal, Shámli and Kándhla and in the whole tract of country lying along the right bank. Besides this, the numerous rájbahas cause a great obstruction of the drainage. This mischief done had become serious as long ago as Mr. Martin's settlement, when drainage cuts were commenced. Of late years, especially since the unhealthiness of the town of Shámli attracted attention, more vigorous measures have been undertaken. The damage done was great and extensive. Reh made its appearance at an early date in the land through which the canal passes and was made the subject of a special inquiry. The villages affected, though close to the canal and easily irrigable, altogether failed to keep up their position as compared with estates possessing similar advantages elsewhere. In many cases it was necessary to reduce the assessment, while in others only a very small increase could be taken. The drainage was first begun in 1875, and up to 1891 no less than five and a half lakhs of rupees were expended in this way. In the north of the district there are the Khánpur, Harhar and Banehra drains in the neighbourhood of Thána Bhawan; further south the chief drains are the Bhainswal, Saláwar and Shámli cuts, while east of Kándhla the large Fatehpur drain carries off the superfluous water into the Kirsani; of these, the Bhainswal cut lies on the right of the canal, its purpose being to carry off a portion of the drainage which comes down the old channel into the Katha; the Saláwar cut on the east does the same duty, and leads into Drains.

the Kirsani; the Shámli cut relieves the town of that name, which formerly suffered severely in wet years; and the Fatehpur drain starts from the large jhíl of Fatehpur Aldi in Kándhla, about a mile from the right bank, and passing under the canal by a syphon leads into the Kirsani. In all, nearly 110 miles of drains have been constructed with a view to relieving the pressure caused by the obstructed drainage. With regard to these drains generally, it should be mentioned that, while in wet seasons they are absolutely necessary, in other years they may possibly be too efficient in their action. Occasional complaints have been made that the village tanks have been emptied in this manner, and in a series of dry seasons the people might be seriously inconvenienced, although the flow might be easily controlled by the occasional construction of sluices.

Wells. Besides the canals, wells are still a most important means of supplying water for irrigation in this district. Throughout the uplands, where water is found at a great depth, masonry wells are scarce and earthen unprotected wells can only be dug at a great expense and do not last long. The average cost of constructing masonry wells throughout the district ranges from Rs. 450 for a well worked by two bullocks to Rs. 750 in the case of a larger well with four pairs of bullocks. Where, however, the bed of clay lies unusually low, these rates are considerably exceeded. Unprotected wells are chiefly found in the Budhána tahsíl, where canal water is not obtainable, but they are also to be found in most part of the district, where similar circumstances prevail. In Budhána the great depth of the water level and the consistency of the soil admit of the construction of such wells with unusual security and permanence. Wells of great depth may occasionally be seen here with no artificial support of any kind on the inside, but frequently that part of the well which lies below the water level is strengthened by a cylinder made either of woven bamboos or roughly-hewn planks. Above the water the well is entirely earthen. The cost of such wells varies from Rs. 30 to Rs. 45, and they sometimes last for as long as thirty years. During the rains their mouths are protected by raising a little mound of earth around them, thus preventing surface water from draining into them.

Throughout the whole of the tract lying between the Jumna and the Katha and in villages east of the latter the usual bucket or *charas* is not employed, the wells being often worked by Persian wheels. Such wells are very inexpensive both in construction and in working, as they are not deep nor do they require so firm a foundation. They can be worked also by the weakest and cheapest cattle and require no skilled labour, since a small boy can manage the whole irrigation himself. Such irrigation, however, appears to be inferior, and, except in the immediate neighbourhood of Kairána, land irrigated from Persian wheels never fetches high rents in this district. Sometimes the same system is applied to the Katha, an adaptation of the Persian wheels known as a *naini* being used to raise water from the river. The *dhenkli* or lever is seldom to be seen, but may be occasionally found on the banks of rivers or ponds where the water level is unusually high.

Other sources. The other means of irrigation, such as tanks and the various streams and rivers, are only used to a very small extent in this district. In the Budhána tahsíl they are practically non-existent. There are no tanks in any of the parganas of this tahsíl, and almost the same may be said of Kairána, Bidauli, Pur Chhapar, Gordhanpur, Bhukarheri and Sambalhera. The greatest number of tanks is to be found in the parganas of Thána Bhawan, Shámli, Baghra and Jauli-Jansáth. In Thána Bhawan 131 tanks are returned as available for irrigation, but the average area watered from them during the past five years is less than 600 acres. In fact, less than one per cent. of the whole irrigated area is watered from tanks. Even less is irrigated from the rivers. They are nowhere used to a great extent, and in no pargana the area thus irrigated amounts to 300 acres. Such irrigation is chiefly confined to the western half of the district, the Kirsani and Katha being chiefly used for the purpose.

Irrigated area. At the time of Mr. Miller's settlement in 1891 the total irrigated area of the district amounted to 381,364 acres, or over 55 per cent. of the cultivation. It must be remembered, however, that Mr. Miller classed as irrigated the entire area which was capable of irrigation and not only that which was actually watered. It is almost impossible to obtain a correct estimate of

the wet area from the figures of any single year, as a great variation ensues from the ordinary rotation of crops, the difference in the irrigated area in two successive years being thus frequently a mere matter of chance. The average irrigated area for the five years ending July 1901 is 288,707 acres, or roughly 43 per cent. of the total cultivation. Of this, 195,090 acres, or 67 per cent., were watered from the canals, 88,534 acres, or about 30 per cent., from wells, and the remainder from tanks and other sources. At the time of Mr. Miller's settlement the well-irrigated area amounted to over 34 per cent. of the whole. The decrease in the thirty years preceding the settlement had been very much more marked. This is only to be expected, for it everywhere happens, that with the introduction of canals wells either fall in on account of the rise in the water level or else are abandoned. The best cultivators readily admit that well irrigation in the long run is preferable, and also that irrigation by lift is better than irrigation by flow, but their practice is not in accordance with their theory; for a full supply of flush irrigation is in reality the most valuable quality a field can possess, and commands a high rent even where there is danger of saturation. Well irrigation requires some capital; it also involves severe and continuous labour, whereas canal irrigation is cheaper and the water runs of itself into the fields. Besides, canal irrigation has the great advantage that it sets free a number of people whose labour can be devoted to other agricultural operations; consequently, high cultivation can be extended over a much wider area than otherwise be possible. Above all this, however, lies the predominant fact that the canals have brought about a very large increase in the land-revenue, and further have rendered the district practically secure from all natural calamities.

Famines. Before the opening of the canals Muzaffarnagar must have suffered much from the famines which have periodically visited the Duáb. With regard to the great famines that occurred prior to the commencement of the eighteenth century, we have no information whatever that especially concerns the tract now known as the district of Muzaffarnagar. We only know that the whole Duáb suffered severely in the famine of 1291, during the reign of Jalál-ud-din Firoz, and

consequently we may assume that in this district there was no exception to the general distress. Another great famine occurred during the reign of Muhammad *bin* Tughlaq, when the whole country was laid waste. Later, a terrible period of dearth followed the invasion of Timur, who at any rate marched through the eastern portion of the district, laying waste the whole country with fire and sword. Other famines occurred in the Upper Duáb in 1424, 1471, 1631 and 1661, but these are only mentioned generally by the historians, and no reference is made to Muzaffarnagar, chiefly owing to the absence of any large or important towns.

Famine of 1784.

The great Chalisa famine of 1784 was more severe in the Lower Duáb than in the northern districts. North of Meerut the distress does not seem to have been so great, but we have no general information with regard to this district. In 1803, the first year of British occupation, there was a considerable scarcity here, as the spring crops were injured by hail-storms, while the rains were scanty in the beginning and failed about the middle of August. Severe drought was also felt in 1824, but this also fell more heavily on Agra and Rohilkhand than on the Upper Duáb. This district seems to derive considerable benefit from its position, although in a less degree than Sahāranpur, where the hill-storms frequently bring rain, the effects of which are never felt at Meerut.

Famine of 1837.

The year of famine best remembered, of which we have authentic records, is 1837. The rains entirely failed, and great distress was everywhere prevalent. Though a fall of rain in the beginning of February 1838 lessened the famine area in this district, it suffered greatly in common with the remainder of the Duáb, and its influence was shown in the large proportion of land shown as "recently abandoned" in the returns of the settlement of 1840. The remissions of revenue on account of this famine for the year 1837 amounted to Rs. 39,286. From that date the district enjoyed comparative immunity from scarcity till 1860, when the Anúpshahr branch of the Ganges canal was undertaken as a famine relief work. Owing, however, to the presence of the canals the pressure of the scarcity was never felt so severely as elsewhere, and during January 1861 it was

only found necessary to expend Rs. 283 in outdoor relief to 3,182 persons, while in Meerut as many as 25,864 persons came for relief, and in Sahāranpur the numbers were over 17,000. For the next six months, however, it was found necessary to relieve an average of 710 persons daily on an average daily cost of Rs. 174. The favourable nature of the season, during and after July, enabled the cultivators to plough their land, and Rs. 25,000 were given in advances for the purpose of purchasing stock and seed. The outstanding balances of revenue rose to Rs. 1,34,095, of which sum the collection of Rs. 1,03,116 was postponed indefinitely, and Rs. 31,531 for a certain period, a third of this being ultimately remitted.

Famine of 1868.

We next come to the famine of 1868. In this district there was scarcely any rain from the end of July 1868 to February 1869. The rain crops failed in the unirrigated portion of the upland, and the sowings for the cold-weather crops were generally confined to the irrigable area. On such lands, however, the yield from the rabi harvests was good. Moreover, at the close of 1868 there were large stores of grain, hoarded in the grain-pits of the district, and these changed hands several times during the last three months of the year without ever being opened. The existence of these supplies kept down prices, and distress was mitigated by the high wages and ample work procurable on the Sindh, Panjáb and Dehli Railway, then under construction. In August 1868 cartmen could earn eight to twelve annas a day, and there was abundant demand for every class of labour. The prices ruling at the close of the year rose to nine seers per rupee for wheat, eleven seers for barley and ten seers for bájra : considerable distress was thus occasioned, so that it was eventually found necessary to provide both gratuitous relief and famine works. Between the 4th of January and 15th of September, 1869, a daily average of 53 persons received gratuitous relief at a cost of Rs. 2,659. The most important of the famine works were the Shámli and Muzaffarnagar road, and road from Deoband in the Sahāranpur district through the north-eastern parganas to Bijnor. During the last three months of 1868 immigrants arrived from Bikanir and the western states of Rajputana, but refused to work : the able-bodied passed on to the east and the

destitute and sick were relieved in the poor-houses. Altogether, between December 1868 and October 1869, an average of 195 persons were employed daily on relief works in this district at a cost of Rs. 6,583. Trade was vigorous during the famine, and the district exported not only its own stores, but was the channel of an important transit trade in grain. In September 1868 there were large imports of corn from Meerut, and straw for cattle came in December from Saháranpur. In January 1869 great quantities of maize came by the Ganges canal into Khatauli. Again in March 600 maunds of grain came in by rail from the Panjáb, but the subsequent strain on the local supplies for the Panjáb, Saháranpur and Rohilkhand was very great. In March the northern parganas exported wheat to Saháranpur, and towards the end of the same month considerable consignments were sent to Umballa. During the first week in April the Umballa markets received 2,000 maunds of grain from this district, and in the following week Rs. 6,000 worth. In July 1869 exports went on to Agra, Bhawani, Bijnor, and by the canal to Cawnpore. The drain towards Umballa, also, continued and did not cease until after the rains of 1869. On the 3rd of September 2,550 maunds of grain were despatched, and the high rates in August, which equalled the rates prevailing during the most critical period, must be due to the same cause. The coarser grains soon became as dear as the finer, for though some relief was given by the kharíf of 1868, in February 1869 juár and bájra were offered at higher prices than wheat, and the scarcity of these grains was still more conspicuous in the succeeding months until the demand for wheat in August 1869 brought the prices once more nearly level, wheat being quoted at 10½ seers per rupee and juár at 9¾ seers.

Recent famines.

Since 1869 the district has been practically free from famines. In 1877, 1896 and 1900 considerable distress was caused in many parts of these provinces and elsewhere by drought and the consequent scarcity; but in the Muzaffarnagar district, while the pinch of high prices was felt, it was never found necessary to open relief works. The prosperity of the district caused the immigration of a number of persons from less fortunately situated tracts, and these immigrants were almost the only people in real

distress. They, as well as a certain number of the poorest classes, were fed by private charity; but there was always an ample demand for labour, and every one could on each occasion have found work had they been inclined to undertake it. The immunity enjoyed by the district is very closely connected with the construction of the various canals, the benefits derived from artificial means of irrigation having been conclusively proved by the test of actual experience.

Prices. While, however, artificial assistance enabled the cultivators to grow their crops in years of drought and thus to weather the storm, the recorded prices show that in such years the poorer classes must have undergone considerable privation. In Mr. Miller's settlement report a number of diagrams are shown illustrating the prices of the different staples in the district from 1841 to 1890. From this it appears that there was a very considerable drop in the prices of almost all commodities after the disappearance of the results of.the famine of 1868. Low prices ruled throughout the district till 1877, when everything rose sharply. The price of wheat rose to above 15 seers in 1870, falling in the following year to 26 seers. In 1877 it rose again to nearly 17 seers, but two years later the price gradually declined, reaching its lowest point of nearly 26 seers in 1884. From that year there was a gradual and almost constant rise till 1892, when the average price for wheat throughout the district was 14¼ seers. The prices fell again considerably in 1894, but rose in the following years, reaching their highest point in 1897, when the average annual price of wheat was less than ten seers. The year 1897 exhibits a scale of prices far higher than that recorded in any previous year. Barley rose to eleven seers, bájra to 9¼ seers and juár to 10½ seers. The price of barley was altogether exceptional, the highest rate recorded at any previous time being 18¼ seers in 1891, while even in the famine year of 1861 it was no higher than 20 seers.

At the time of Mr. Cadell's settlement there was a very great variety of opinion with regard to the rise of prices, and the officers then engaged in the investigation could not satisfy themselves as to the conclusion to be drawn from the available

figures. The Collector thought that a rise of 25 per cent. might be assumed; but his assistants were confident that there had been no such rise, and that during the term of the expiring settlement prices had on the whole either remained stationary or had fallen. The Commissioner agreed with the Collector; the Board of Revenue with the assistants. Mr. Cadell believed that there had been some rise, and subsequently, in comparing the period from 1820 to 1840 with that of 1850 to 1870, he placed the rise of different staples at from 7 to 34 per cent. It is always difficult to form an accurate comparison, for prices may be given for different seasons of the year or the methods adopted by the merchants for striking an average may vary, or again different qualities of the same staple may be taken. Nor do the weights remain constant, as in some cases the standard seer is used, while the present local seer differs considerably from the old measures. Mr. Miller considered that a fair estimate might be taken by examining the prices for fifty years. He thus came to the conclusion that the prices of food-grains were on the whole about 80 per cent. higher than in the period preceding Mr. Martin's settlement, but that during the period of this settlement the rise had been comparatively slight, and that this rise was confined to the rabi staple. Subsequent experience seems to show that Mr. Miller took a somewhat too optimistic view of the case, for since 1890 prices have risen throughout the district to a most alarming extent, so that it seems that the upward tendency of prices shown in Mr. Miller's diagrams at the end of the period was not a mere temporary variation, but the beginning of a general and steady rise in the price of all staples. Allowance must, of course, be made for years of scarcity, but this does not account for the fact that during the past ten years, with the single exception of 1894, prices have ruled very much higher than in any preceding period.

A very noticeable point in the history of prices in this district is that nowadays there are none of the excessive variations that formerly occurred from time to time. Prior to the mutiny and the famine of 1861 the average was very low, but the sudden drops and rises were extraordinary and must at times have pressed very hardly on the poor population. In 1851, for

instance, wheat rose at a bound from 49 seers to 25 seers. Three years later it fell to 47 seers and then rose to 15 seers in 1861, so that the famine of the latter year must have been very severe indeed, although the highest prices would not be considered excessive to-day. The general rise of prices, however, is not peculiar to this district, and rather deserves treatment in a work on the general fiscal history of the Indian Empire than in an account of a single district. Whatever the causes may have been, it is at least certain that they did not originate in Muzaffarnagar, and we can only point to the fact of the rise, noting that a similar state of things has occurred in all the districts of this division.

Trade.

Formerly, the great grain mart of the district was Jalálabad, which continued to hold this position for some time after the construction of the railway, although on account of its distance from the rail and the great lines of communication it was bound soon to give way to some more favourably situated place. At the present time Muzaffarnagar is the most important place in the district. Originally, it was no better than a large village, but the location of the district headquarters here and subsequently the construction of the railway have raised it to the rank of a small town. It is now an important centre of the wheat trade, and during the exporting seasons its bazárs present a spectacle of unusual activity. Notwithstanding attempts to improve them, the streets still have a look of poverty and neglect, and contrast unfavourably, as far as appearance goes, with the bazárs of the old-established marts like Shámli and Miranpur. The railway has altogether revolutionized the trade lines of the district. Kairána, Shámli and Budhána have given place to Muzaffarnagar and Khatauli. Kairána is still the largest town and has some trade with the Panjáb, although it suffers from its distance from the railway on either side. Budhána has a tahsíl and so retains some of its old importance as a stronghold of the Begam Somru. Jánsath is an old town but of no importance as a mart. Thána Bhawan, Jalálabad and Jhinjhana and Kándhla show many vestiges of former prosperity, but have a depressed, and in many parts a deserted, look now.

Markets.

Almost the whole of the export trade of the district is carried on by means of the railway, and consequently the places

which possess railway stations are all of more or less importance as centres of the grain trade. Perhaps the most marked influence of the railway is visible in the town of Khatauli, a place that is yearly of growing importance, and that not only on account of its situation, but also by reason of the wealth and enterprise of its leading residents. In addition to the grain-exporting centres, a certain amount of trade is carried on in grain and other commodities at all the chief towns and many of the larger villages. Regular markets are held in these places once or twice a week, the amount of trade varying with the locality. None of them are, however, of more than local importance with the exception of Bási, a small place in eastern Shikárpur. Here a considerable cattle market is held, the trade being mainly in the hands of the Musalmáns of the neighbourhood. Large numbers of cattle are bought and sold at this market, and customers resort here from all the neighbouring districts. In a small village near Thána Bhawan there is a leather market, which is largely resorted to.

Manufactures.

The manufactures of the district are of very little importance. In several places, notably Gangeru, blankets are made and these find purchasers not only in this district, but elsewhere. At Kairána there is some small business in printing cotton cloth, but the manufactures of the place have no widespread reputation, and the goods are chiefly disposed of in this district. Miranpur bears a certain reputation for its pottery, a coarse blue faience, that is of an inferior make to that of Bulandshahr and Bahadurgarh in Meerut. At Miranpur, too, papier mâché is also manufactured in small quantities, and specimens are occasionally procured for the annual exhibition at Muzaffarnagar, but there is no demand for this at ordinary times.

Grain export.

Generally speaking, the trades of the district are only such as are required to supply the wants of an agricultural population, and its commerce does not extend beyond speculation in, and transport of, agricultural produce. Most noticeable is the export of wheat, which has obtained a good name and commands a high price in the European market. Large quantities of sugar, usually unrefined, are also exported mainly by railway, but a considerable amount is still carried on camels that come

down in large numbers from the Panjáb for the purpose. Some attempts were made between 1868 and 1871 to gauge the amount of produce locally consumed and the amount of produce exported. From the figures then ascertained it appeared that wheat and barley, rice and the millets formed the staples of the export, and that the district on an average could spare about 80,000 tons of food-grains for export. At the time of the last settlement Mr. Miller made similar inquiries, but confined his attention to wheat and sugar. The figures were found to vary greatly according to the season. In the five years from 1881 to 1885 an average amount of 7,87,557 maunds of wheat was exported from the Muzaffarnagar and Khatauli stations annually, and 6,73,325 maunds of sugar were despatched from the same place. In the succeeding five years, however, the amount decreased very greatly ; the figures for Khatauli were not available, but the average export from Muzaffarnagar was 4,37,167 maunds in the case of wheat, although it is possible that an increased amount was sent from Khatauli. Sugar, on the other hand, showed a decided increase, amounting to nearly a lakh of maunds. It thus appeared that the average value of the export of wheat and sugar from Muzaffarnagar was considerably more than twice the amount of the expiring demand of the land-revenue, and not very much less than twice the total amount of the new assessment. At the same time it must be remembered that Muzaffarnagar is a favourite exporting station, and produce comes to it from both the Meerut and Sahåranpur districts. The trade, however, is very rapidly on the increase. Between 1897 and 1901 the average export of wheat from Muzaffarnagar was 7,00,780 maunds, the figures of the last two years being almost double those of the first half of the period. From Khatauli the amount of wheat exported averaged 53,310 maunds. The other railway stations of the district, Rohána and Mansurpur, are only used for export purposes to a very small extent, and in this connection may be generally disregarded.

Weights and measures.

The weights and measures commonly in use in the district call for little remark. Generally speaking, they are the same as those employed throughout the Duáb, the only difference occurring in the case of the seer. Reference has already been

made to the difficulty of estimating the present, compared with the past, prices on account of the difference in weights, and in illustration of this we may quote the words of Mr. Thornton written in 1841, who says that the seers used by him "weigh 90 cross-milled Farrukhabad rupees, the maximum weight of which is declared by Regulation III of 1806 to be 173 grains troy and the minimum weight is 171·198 grains troy." The seer in common use in Shámli and Muzaffarnagar is 88 Government rupees in weight or 92 old Farrukhabad rupees, whereas the standard seer weighs 80 tolas of 180 troy grains each. Thus we see that neither the seer used by Mr. Thornton nor that used by Mr. Martin for Muzaffarnagar and Mr. Colvin in Shámli agree even approximately with the standard seer. The old heavy seer of Mr. Thornton seems to have disappeared from the district, while the common local seer still weighs 88 tolas of 180 grains each.

With the rise in prices the wages of artisans in this district have also risen, but not in a proportionate degree. At least, there appears to have been a very great general rise between the mutiny and 1875, but since that date the wages seem to be fairly stationary. Thus, for instance, the wages of potters rose from Rs. 2-14-0 in 1859 to Rs. 4-14-0 in 1867, the rise being steadily maintained throughout the intervening period. At the present date, however, potters receive wages varying from Rs. 7-8-0 to Rs. 9-8-0 a month, which is practically the same as the wages earned by them in 1875. The same rise appears to have happened in other trades. General labourers in 1858 received Rs. 3 a month; this rose gradually to Rs. 4-12-0 in 1867 and to Rs. 5 in 1875, which is exactly the same rate as that which prevails to-day. Tailors, who in 1859 were paid Rs. 4-12-0 a month, had risen to Rs. 6-4-0 in 1867, and now receive about Rs. 10, which also agrees with the figures of 1875. The rates given in the old settlement report for the period 1858 to 1867, however, are those which prevailed in the rural portion of the district, and therefore should not be strictly compared with the rates at the various tahsíl headquarters, but still it is evident that the wages have risen very greatly, for in 1858 farm labourers received only Re. 1-14-0 a month, whereas in 1901 Wages.

the general rate varied from Rs. 6 to Rs. 7. At present blacksmiths and carpenters receive a wage varying from Rs. 10 to Rs. 12 a month ; thatchers from Rs. 5 to Rs. 6; and bricklayers from Rs. 11 to Rs. 15.

Dues. A note written in 1825 with reference to this district states that it was then the regular practice for all landholders to collect dues from the people residing on their estates. These dues amounted to one rupee in the case of each loom and each labourer's house ; Rs. 2 on each dyer's, cotton printer's and shepherd's house and on each oil-mill; Rs. 3 on each goldsmith's house, and thirty-two pairs of shoes from each shoemaker. A due was also taken from grain-parchers and on the occasion of marriages. It is said that this practice was still prevalent in 1875, but the custom has since disappeared on many estates. These dues are of course not recognised by law, and consequently the practice has largely dropped out owing to resistance on the part of the people.

Interest. The general rates of interest prevailing in this district are practically the same as those which we find in the other districts of the division, and call for little comment. In the old settlement report attention was drawn to the excessive rates of interest charged by the small money-lenders in case of loans for agricultural purposes. It is never fair, however, to form a general idea of the current rates of interest from the rates charged in the case of these petty loans, for the amounts are never very large, while the risk incurred is always great, and what security there is depends wholly on the nature of the season. At the same time, the rates are of course high when judged by a European standard, and the cultivators themselves frequently complain of the excessive exactions of the money-lenders, forgetting that without their aid they would be reduced to great straits. There is a proverb in this district to the effect that cultivation is generally synonymous with indebtedness, the origin of this being that almost every cultivator, except he be a Ját, has to borrow money to stock his farm. In such cases cent. per cent. is not unknown, 72 per cent. is by no means rare, and 50 per cent. is common enough. It must be remembered, however, that such loans seldom run for long periods, and ordinarily the rate of interest is calculated monthly. Still the lowest rate in such

loans is 15 per cent., and it appears that money is never lent on less than 24 per cent., except on the best security. The money-lenders in this district are chiefly Bohras, who are very notorious usurers; they have a general habit of adding on 25 per cent. at the commencement of each transaction. For example, if a man borrows Rs. 20 from a Bohra, he is obliged to allow the money-lender to put down Rs. 25 against him in the bond.

The main line of communication in the district is the North-Western State Railway from Dehli to Saháranpur, which traverses the central portion from south to north, passing a short distance to the east of the towns of Khatauli and Muzaffarnagar. This railway was opened in 1869 under the name of the Sindh, Dehli and Panjáb Railway. It enters the district at the village of Titaura in the south of pargana Khatauli, and after traversing the two parganas of Khatauli and Muzaffarnagar enters the Deoband pargana of Saháranpur at the village of Rohána. There are four stations in this district, at Khatauli, Mansurpur, Muzaffarnagar and Rohána, Mansurpur and Rohána being comparatively recent additions. The Mansurpur railway station lies about two miles to the west of the village of that name, while the station at Rohána is actully situated in the village of Baheri in pargana Charthával, about two miles to the south-west of Rohána. The line crosses the western Káli nadi by a bridge at Rámpur, four miles north of the district headquarters. Railways.

The Oudh and Rohilkhand Railway from Lucknow to Saháranpur can hardly be said to affect this district, although it runs for two or three miles across the extreme north-eastern corner of the Gordhanpur pargana. There is no station within this district, the nearest being Balawali in Bijnor, close to the bridge over the Ganges. There is a station at Raisi, a few miles from Gordhanpur, in pargana Jawalapur of the Saháranpur district, but such a remote tract as Gordhanpur has no trade, and the railway is consequently of little importance.

The long projected light railway from Shahdara to Saháranpur will shortly become a *fait accompli*. The line will follow roughly the course taken by the road running past Kándhla to Shámli and on to Thána Bhawan and Jalálabad. It is certain to have a great effect on the development of the western portion

of the district, while it will also revive the decaying marts of Shámli and Jalálabad. The contract for the construction of the railway has been given to Sir T. A. Martin & Co., Engineers, and the line will be of a 2 feet 6 inches gauge.

Metalled roads.

The metalled roads of the district are divided into two classes, provincial and local, the former being under the charge of the Public Works Department, and the latter being managed by the District Board. There are only two provincial roads in the district, and of these the chief is the first class metalled road from Dehli and Meerut to Roorkee and Landaur. It has a total length of 34 miles 7 furlongs in this district, and is maintained at an annual cost of Rs. 16,860. It enters the district from Meerut, running to the west of and parallel to the railway. It passes through the town of Khatauli and then continues northwards through Bhainsi and Begharazpur to Muzaffarnagar. North of headquarters it takes a bend to the right, crossing the railway at the 37th mile-stone from Meerut, and then passing through Sisauna, Chhapar, Barla and Pur, it enters the Manglaur pargana of the Saháranpur district, a short distance north of the town of Pur. Although its importance has greatly diminished since the opening of the railway, the road still supports a considerable traffic. The remaining provincial road is the small feeder road leading from the Meerut road to the railway station at Khatauli. It has a total length of 2½ furlongs.

The local metalled roads are again divided into two classes, the one comprising those that are bridged and drained throughout, and the remainder being partially bridged and drained. Under the first head there are only two roads, that from Shámli to Kairána, and the road from Muzaffarnagar to the railway station. The second class is represented by the roads from Muzaffarnagar to Shámli and a portion of the road from Muzaffarnagar to Bijnor. Of these, the roads from Muzaffarnagar to Shámli and from Shámli to Kairána are practically one. The length of the first portion is 24 miles and of the second seven miles; the whole is maintained at an annual cost of Rs. 23,100. Starting from Muzaffarnagar the road crosses the Káli nadi by a masonry bridge of three arches, each having a span of 54 feet. A short distance further on a spill channel of the same river is

crossed by an iron girder bridge. In the 11th mile of its course an iron girder bridge of five spans of 84 feet each carries the road across the Hindan; this bridge was completed in 1894 at a cost of Rs. 82,905. The Kirsani river is crossed at Banát in the twenty-first mile by a girder buckle-plate bridge, about three miles from Shámli. The continuation of this road from Shámli to Kairána is of more recent orign. There are no large bridges on this line, and the road calls for no further comment. From the Kairána to Mavi ferry on the Jumna the road is of the second class and is unmetalled.

The road from Muzaffarnagar to Bijnor is now metalled for the first eleven miles of its length, as far as the village of Bhopa on the Ganges canal. From Bhopa it continues due east as a second class road for a distance of 13 miles, passing the village of Ilahabas at the 18th mile of its course. It crosses the Ganges by a ferry at Matwali ghát, which is managed from the Bijnor district. This ferry lies in the village of Akikheri and also goes by the name of Rauli ghát; it consists of a bridge-of-boats for the greater part of the year, but during the rains boats have to be used. There is an encamping-ground on this road at Ilahabas.

Unmetalled roads, second class.

The unmetalled roads of the district are divided into three classes, officially known as second class roads, partially bridged and drained; fifth class roads, cleared, partially bridged and drained; and sixth class roads, which are cleared only. Among the second class roads one of the most important is that from Khatauli to Jánsath; it is proposed to raise this to the first class, and one mile out of a total length of eight miles has already been metalled. This road continues in the opposite direction from Khatauli westwards to Budhána and thence to Kándhla, a total distance of 29 miles. It crosses the western Káli nadi by a ferry at Anchauli; there is another ferry over the Hindan close to Budhána, and a third at Rájpur over the Kirsani between Budhána and Kándhla. This road is of the second class throughout. The longest second class road in the district is that from Muzaffarnagar to Dharampur ghát on the Ganges, a total distance of 31 miles. It crosses the railway in its second mile and has a fine avenue of trees for four miles. The fifth mile runs through sandhills and is heavy. The road crosses the Ganges canal at

Nagla Mubarak and thence passes through Kawal and Jánsath. From Jánsath it runs to Miranpur after crossing the Anúpshahr canal near Sambalhera. At Miranpur the road branches, one line bending north-east to Dharampur and the other continuing straight on to Mawana in Meerut. At Dharampur the road is joined by that from Meerut to Bijnor. The Ganges is crossed by a bridge-of-boats, which is replaced by a ferry during the rains and is managed from the Bijnor side; the ferry is known variously as Dharampur or Jalálpur, the latter being a village in the Bijnor district.

Another second class road runs from Muzaffarnagar to Budhána, leaving the metalled road to Shámli at the second mile and joining the road from Khatauli to Budhána close to the ferry over the Hindan; this road traverses the parganas of Baghra and Shikárpur and passes through the small town of Sháhpur in the latter pargana. The road from Muzaffarnagar to Saháranpur leaves the Roorkee road a short distance north of the town and runs parallel to the railway. It has a fine avenue of trees along its entire length, and at the fifth mile crosses the Káli nadi near the village of Rámpur. A short feeder road runs from this road to the Rohána railway station.

The remaining second class roads of the district comprise the following:—The road from Saháranpur and Rámpur to Shámli, which runs through the towns of Jalálabad and Thána Bhawan to Banát, where it joins the metalled road from Muzaffarnagar; it has a total length of fourteen miles two furlongs in this district. From Pur on the metalled road to Roorkee a second class road runs across the khádir of Gordhanpur crossing the Ganges canal by the bridge at Dhamat. From Gordhanpur another similar road runs south-west to Alampur, from which point it becomes a mere cart-track continuing to Tughlaqpur on the Ganges canal. From Hashtmoli, however, a village close to Alampur, a second class road runs to Sikri and Bhukarheri. The only other second class road is that from Bidauli to the police station at Chausána, with a length of seven miles six furlongs.

Fifth class roads.

Of the fifth class roads the most important is that from Meerut to Shámli and Karnál in the Panjáb. It has a total length of 38 miles in this district and is maintained at a cost of

Rs. 10 per mile. It crosses the road from Budhána to Kándhla about two miles west of Budhána, and, then passing through Shámli, Jhinjhana and Bidauli, crosses the Jumna by a bridge-of-boats near the village of Andhera, the ferry being managed by the Panjáb authorities. The only bridge on this road is that over the Kirsani. The road from Saháranpur to Shámli continues south as a fifth class road to Kándhla and Bághpat in Meerut. Similar roads run from Muzaffarnagar to Thána Bhawan and to Jauli on the Ganges canal; the former passes through Charthâwal and then crossing the Hindan by a ferry at the village of Arnaich joins the Sahâranpur-Shámli road, a short distance north of Thána Bhawan; the latter crosses the Ganges by a bridge at Jauli, and then continues in the same direction towards the Ganges. Other roads of the same class are the Deoband and Bijnor road which crosses the Trunk Road at Barla, and then passing through Basehra and Bhukarheri joins the road from Muzaffarnagar to Bijnor at Illahabas; the road from Khatauli to Mirzapur; from Kándhla to Kairána; from Pur to Sikri and Bhukarheri; and the circular road that surrounds the civil station of Muzaffarnagar. The last mentioned road runs from Sujra on the Meerut road round the station to join the Roorkee road a mile north of Muzaffarnagar. Part of this road is of the second class, and five furlongs of its length are metalled.

The sixth class roads are three in number. One leads from Kairána to Jhinjhana and on to Thána Bhawan. A second runs from Gordhanpur to Manglaur and Roorkee, and a third connects Tughlaqpur with Barla. Besides these, communication is afforded between almost every village by the small village roads which are maintained by the zamíndárs. The nature of these varies greatly: in some cases they are no better than rough cart-tracks, but the roads depend entirely on the soil. In many places the canals and their distributaries form a serious hindrance to cross-country communication. This is especially the case in the northern part of the Jumna canal tract; even the dhák jungle and water-courses of Bidauli are less formidable than the numerous obstacles to traffic caused by the old and new branches of the canal and its many drainage cuts and rájbahas. The

Sixth class roads.

inferiority and backwardness of this part of the district may in measure be attributed to its inaccessibility. In striking contrast to this is the country lying near Budhána, where neither canal irrigation nor heavy assessment have tempted the people to encroach on the roads, which are wide and excellent.

Ferries. Reference has already been made to the most important ferries in this district in connection with the roads on which they lie. With a few exceptions they are all managed by the district boards of the adjoining districts: Bijnor in the case of the ferries on the Ganges, and Karnál in the case of the Jumna ferries. The exceptions are confined to those ferries within the district over the Hindan, Káli nadi and Kirsani rivers. The Hindan ferries are those at Arnaich and Budhána. There is only one ferry on the Káli nadi at Anchauli on the road from Khatauli to Budhána. The ferries over the Kirsani are Rájpur ghát on the road from Budhána to Kándhla, Thána Bhawan ghát on the road from that town to Muzaffarnagar, and Jalálabad ghát on the small road from Jalálabad to Lohári. All of these are public ferries and are leased annually by auction. In addition to these, there is a small ferry over the Soláni near Sikri, where a boat is provided by the district board and a boatman maintained at the rate of Rs. 3 a month. The private ferries are of little importance. There are two over the Káli nadi at Maulaheri in the Muzaffarnagar pargana and at Morkahuka in pargana Shikárpur on a small road leading from Sháhpur to Khatauli. The only remaining ferry is that over the Hindan at the village of Shikárpur.

The public ferries which are managed from outside the district comprise three over the Ganges and two on the Jumna. The boat-bridges at Matwali or Rauli ghát and at Dharampur have already been mentioned. The third ferry over the Ganges is that known as Balawala ghát in the extreme north-east of Gordhanpur pargana, close to the railway bridge of the Oudh and Rohilkhand Railway. The two ferries over the Jumna are temporary boat-bridges at Mavi near Kairána on the road to Pánipat and at Andhera near Bidauli on the road from Shámli to Karnál.

Bungalows. The Public Works Department inspection bungalows in this district comprise those at Muzaffarnagar, Khatauli and Pur on the

main road from Meerut to Roorkee. They are all provincial bungalows, as are also the encamping-grounds at each of these places. The only other inspection bungalow is at Banát on the road from Muzaffarnagar to Shámli. Other encamping-grounds are at Jaula in pargana Budhána, Shámli and Bidauli on the road from Meerut to Karnál; at Kándhla on the road from Shámli to Dehli; at Ilahabas on the route from Muzaffarnagar to Bijnor; and at Basehra on the road from Deoband to Ilahabas and Bijnor.

In this connection mention should also be made of the rivers and canals as means of communication. The Ganges canal is navigable throughout its length in this district. A number of boats ply on the canal between Hardwár and Meerut, carrying grain and other cargoes. The chief trade centre in this district on the canal is Khatauli, but no figures are available to show the actual amount of traffic that passes through this district, the returns only showing the total tonnage carried on the whole canal. On the eastern Jumna canal there is no regular navigation, but one or two canal boats ply locally for short distances, carrying wood and other materials. Navigation on the Ganges has been to a large extent stopped by the construction of the Narora dam in Bulandshahr. A few country boats ply on the river between Anúpshahr and Hardwár, but the traffic is of little importance. The same applies to the Jumna, where through communication has been interrupted by the construction of the Agra canal headworks below Dehli. What traffic there is, is confined to the rafting of timber and the navigation of a few boats of small burthen from the Dún. Waterways.

CHAPTER III.

The People.

The first census of the district was taken in 1847. The returns showed a total population of 537,594 souls, falling at the rate of 333 to the square mile. The district then contained 934 inhabited villages, of which 803 contained less than 1,000 inhabitants and 121 had between 1,000 and 5,000. The towns having a population exceeding 5,000 were, in order of size, Kairána, Thána Bhawan, both of which contained over 11,000 persons, Shámli, Jalálabad, Muzaffarnagar and Kándhla, each containing over 7,000, and Jhinjhana, Budhána, Jánsath and Charthával. The urban population numbered 74,897 souls, or about fourteen per cent. of the total number of inhabitants. Even amongst these there must have been a large proportion dependent more or less on the land for their subsistence. In fact, the towns in this district partake far more of the nature of large villages than of towns proper, and the entire district is essentially agricultural in character. Census of 1847.

The census of 1852, better known as the census of 1853 from the year of report, shows a total population numbering 672,861 souls, or 409 to the square mile. The number of inhabited villages had fallen to 887, and of these 717 had a population of less than 1,000, and 159 had between 1,000 and 5,000 inhabitants. The towns with more than 5,000 residents were the same as in 1847 with the addition of Miranpur. The changes in the boundaries of the district occurring between these two enumerations had resulted in an increase of ten villages with 7,828 inhabitants; but even if this be deducted from the total population the increase is striking, and must, in a great Census of 1853.

measure, be attributed to defective enumeration in the first instance.

Census of 1865.

The census of 1865 was more accurate and therefore more valuable for the purposes of comparison. It gives a total population of all sexes, ages and creeds of 682,212 souls, with a density of 414 to the square mile. The district then contained 1,041 villages, of which 871 had less than 1,000 inhabitants, 161 between 1,000 and 5,000, while the towns having more than 5,000 inhabitants were the same as in 1853, with the exception of Budhána. The increase since the last enumeration is not very great as thirteen years had elapsed, but at the same time it must be remembered that in the interval the mutiny had occurred, resulting in a great disturbance of the population, and this was followed by the very severe famine of 1860 which drove, at least for a time, a large number of villagers from the district.

Census of 1872.

The next census occurred only seven years later, in 1872. The returns showed a total population of 690,082 souls, giving 419 inhabitants to the square mile. The district was then divided into 883 inhabited villages, with an average of 782 inhabitants to each village. The actual classification of villages shows that 708 had a population of less than 1,000 persons, 162 between 1,000 and 5,000, while the towns with a population exceeding 5,000 souls were the same as in the previous enumeration, with the addition of Khatauli and Gangeru. There had been no changes in the area of the district during the period that had elapsed since 1865, and the most noteworthy feature of this census was the apparently great diminution in the agricultural population, which had fallen by more than 50,000 persons. This appears to be chiefly due to an error in classification, for day-labourers and the mass of the agricultural population were included in the non-agricultural classes, chiefly because their caste-name denoted a trade.

Census of 1881.

At the census of 1881 the total population of the district was ascertained to be 758,444 persons, falling at the rate of 457·9 to the square mile, the most notable increase heretofore recorded. Throughout the northern half of the Meerut division the population was found to have grown very rapidly, the increase in

Muzaffarnagar being as much as 68,337. The district at that time contained 912 inhabited villages; of which 609 had a population of less than 1,000 inhabitants, and 187 between 1,000 and 5,000. The towns with a population of 5,000 and over were sixteen in number; Budhána was again restored to the list, the other additions being Pur and Sisauli. The great increase in the population of the district was a natural accompaniment of a succession of prosperous years during which the period of scarcity that characterised the later half of the decade had failed to produce any baneful effect on this district, but rather the reverse.

In 1891 we find a still further increase, but not at the same rate. The total population of the district was returned at 772,874 persons, or 14,430 more than in 1881. The district then contained 900 inhabited villages, of which 689 contained a population of less than 1,000 persons, and 196 between 1,000 and 5,000. The number and names of the towns remain the same as in the preceding enumeration. Nothing of any importance occurred during this period in the history of the district, and the development of population may on the whole be taken as normal, although possibly it was checked to some extent by the spread of fever consequent on saturation in certain tracts. The increase in the urban, as compared with the rural, population had not been very great during the past fifty years, the former amounting to 16·3 per cent. and the latter to 83·7 per cent. of the total population, the proportion, as before, being smaller than in any other district of the division. Census of 1891.

At the last census of 1901 the district had an ascertained population of 877,188 persons residing in 928 inhabited sites. Of the latter 433 had a population of under 500, and 234 under 500 and 1,000; the number of villages between 1,000 and 5,000 was 246, while those with a population of over 5,000 remained the same as in 1891. The increase in the population since the last census was enormous, amounting to no less than 104,313 persons, although this was far smaller than the results obtained in the three southern districts of the division. The population of every tahsíl and of almost every pargana has increased by large amounts. The district had passed through a period of unexampled Census of 1901.

prosperity and the people were quite unaffected by the drought of 1897. What real distress there may have been was confined to the poorest labourers, and the prevailing high prices added wealth to the community as a whole. During the wet year of 1894 and the spring of 1895 the people were enabled to save their water-rates and to hold up their stores of grain all through 1896 in the hope of obtaining even higher prices. The greatest increase was found among the rural population, the percentage to the total in this case rising to 84·7.

Density. The mean density of the population, as determined by the figures of 1901, is 531·3 to the square mile, showing an increase of 65·2 persons to every square mile of the district since 1891. If we refer back to the figures of 1847 and assume that enumeration to be accurate, we find that during the past fifty-four years the population has increased at an average rate of 3·6 persons to the square mile in each year. This is exactly the same as that obtained in 1881, and approximately the same as in 1872 and 1865. On the other hand, the returns of 1852 show an average annual increase during the preceding five years of no less than 14·4 persons to each square mile of the district, a figure so great that it almost necessitates the rejection of the accuracy of the census of 1847. If we accept the figures of 1852, we find the average annual increment to be only 2·5 persons to the square mile; this is lower than any other figure to be obtained by the same method of calculation from the returns of other enumerations, but on the other hand it must be remembered that the census of 1852 was followed by a very disastrous period in the history of the district. As a matter of fact, the unprecedented increase in the population between 1891 and 1901 completely upsets all calculations of this nature, but at the same time it cannot be disregarded; for there seems no reason, in the absence of undesirable calamities, why the population should not go on increasing at the same rate so long as the land can yield enough for their support. Whether finality in this respect is within measurable distance of realization remains to be seen: the subdivision of shares and holdings has already become so minute that it seems as if the only possibility for the support of a still larger population lies in the application of improved methods of agriculture.

Further, the population has not been swelled by immigration to any proclaimed extent. For every 10,000 of the people, 8,600 were born in the district, while 1,198 were natives of contiguous districts. This leaves 202 persons in every 10,000, who were born in other parts of the provinces or elsewhere. This figure is fairly high, but at the same time much lower than in any other district of the Meerut division. The percentage of immigrants was in all 14·7, and of these over two-thirds were females, whose advent is simply due to the natural marriage customs of the country. Moreover, against this immigration we have to set the number of emigrants, the percentage of the latter to the population born in the district being as much as 9·5, so that the actual increase accruing from external addition to the population is but very small. Immigration.

Of the total population, males numbered 469,243 as against 407,945 females. The disproportion between the sexes thus amounts to 3·1 per cent., representing a very considerable decrease during the past thirty years, for in 1872 it was as much as 6·3 per cent., and at that time there were only 837 females to every 1,000 males in the district. At the present time, of all the districts in the division, excluding Dehra Dún, where special circumstances prevail, Muzaffarnagar has a greater disproportion in this respect than the others, Sahāranpur alone excepted. The proportion of females becomes greater as we go southwards, the difference being much less marked in Meerut than in Muzaffarnagar and again in Bulandshahr as compared with Meerut. In this connection it is significant that the infanticide rules have not yet been withdrawn from all the villages of this district proclaimed in 1873, whereas in Bulandshahr the whole district has been exempt for many years. The only point of importance in this matter, so far as this district is concerned, is that there has been a great improvement during the past fifty years. We cannot, however, accept the returns of 1852, which showed only 261,027 females out of a total population of 672,861 persons. Sex.

The statistics relating to infirmities were collected for the first time in 1872. In that year there were 3,043 persons afflicted, of whom 2,538 were blind, 143 deaf and dumb, and 227 lepers. Infirmities.

The last census shows a very material improvement in this respect, as the district is proportionately much better off than the adjoining tracts. In all, 1,988 persons were returned as afflicted, and of these 1,653 were blind, a very much lower figure than in the other plains districts of this division. The number of deaf-mutes alone had risen, the total being 151, but lepers had decreased to 76.

Religions. Classifying the whole population according to religions, the census returns of 1901 give 606,833 Hindus, 255,292 Musalmáns, 10,150 Jains, 3,122 Aryas, 1,402 Christians, 280 Sikhs and nine Buddhists. The proportion of Musalmáns to Hindus is very large in this district, and is only exceeded in Sahāranpur and the northern districts of Rohilkhand. In 1872 the percentage of Hindus to the total population was 72·3 and of Musalmáns 27·7, or roughly three Musalmáns to every eight Hindus. In 1901 Hindus numbered 69 per cent. of the whole population, while Musalmáns had increased to 28·9 per cent. It will thus be seen that the rate of increase of the Musalmán population in this district, as elsewhere, is considerably more rapid than that of the Hindus. Nor is this due in any way to conversion, but is the result of the established facts that Musalmáns are not only more fertile than Hindus, but that they also live longer. The reason is to a large extent, and especially so in this district, that the Musalmáns on the whole are better off than the Hindus. They do not include among their numbers so large a proportion of the very poor as the latter, and this distinction is particularly marked in Muzaffarnagar owing to the numbers and influence of the Barha Saiyids.

Hindus. Beginning with the Hindus, we find that, according to the census returns of 1901, the most numerous castes are the following.

Chamárs. First in point of numbers come the Chamárs, amounting to 135,132 persons. They have increased enormously since 1872, to the extent of nearly 40,000 persons. As is usual in this division, they form the bulk of the agricultural population, but are chiefly found as mere field-labourers rather than as tenants. They head the list in every tahsíl of the district except Budhána, but they own no land anywhere. Their presence is generally resented by the rest of the population, for the effects of

their competition for land result in an enhancement of the rental. They labour hard and apparently with success, as they almost invariably have to pay excessive rates.

Next come the Játs, numbering 83,259 persons, who are perhaps the most important Hindu caste in the district. Besides the Hindu members of this clan, a considerable number, amounting to 10,585 persons, are Musalmáns. Their origin has been constantly discussed, and in this connection we may quote the words of Mr. Miller, the Settlement Officer: "Much ingenuity has been spent on the attempt to prove them to be Scythians; but, if physiognomy counts for anything, no one could doubt their Aryan origin. Their tribes or subcastes are extremely numerous; 650 have been taken account of in the census returns in this district alone. With scarcely any exception, all the tribes state that they migrated to this district from the Panjáb, Jhind, Hariána, Sirsa, Rohtak, the places in which they locate their original home. The great tribe of the Ghatwálas, however, who hold a chaurási of villages in the west of the district and in Meerut, invariably say that they come from Ghajni or Garh-Gajni, and it is generally supposed that the Afghan Ghazni is alluded to. The other most important clan here is the Balian with headquarters at Sisauli and Purbalian. The Saliklan, a powerful body, further south, have some representatives in this district. The Játs entered the district from the south-west and established themselves in its most fertile tracts. Avoiding the wastes and jungles near the Jumna, they took almost exclusive possession of the rich tract lying between Shámli and the southern border; then crossing the Hindan they occupied the southern portion of pargana Baghra and the best estates of Shikárpur; but the force of the immigration had spent itself by this time, and across the Káli, though Játs are still numerous, their communities are scattered amongst villages belonging to cultivators of other classes." Játs.

The parent village of the Ghatwálas is Lisárh. Shámli is another large Ját centre, while the Játs between Shámli and the southern border hold what is known as a "báoni" or group of fifty-two villages. The large Ját settlement in the north of the district lying between the Gujars and Chauháns of Chausána on the west

and the Pundirs of Muzaffarnagar on the east is composed of various tribes which have gradually coalesced. There are also many Játs occupying the upland ridge above the Ganges khádir. Most of the Játs in this district are known as Deswálas, who were the first of their clan to obtain a footing in these provinces. The Játs are undoubtedly the best cultivators in the district, and to them is due the credit of introducing the present system of agriculture. They are very hard workers, their toil continuing all the year round; there is scarcely any season in which some crop does not call for attention. In character they are somewhat narrow-minded, and their self-reliance tends to exclusiveness and a spirit of excessive independence. Further, there is a great want of cohesion among the Ját communities, and they are rapidly being broken up into very small fragments by partitions. At the same time their superiority is manifested by the fact that the Ját villages can pay with ease revenues which would undoubtedly cause a break-down if the lands were held by other castes, while at the same time they maintain an equally high standard of comfort.

Kahárs. The Kahárs are also a very numerous caste in this district, numbering 46,872 persons. They belong to the menial castes, but are constantly found as cultivators in all parts of the district, particularly in the Kairána tahsíl. The great bulk of them belong to the Mahár subdivision, the only other family that is found in any numbers being the Dhinwárs. There are no Musalmán Kahárs in this district. The same remarks as were made above regarding the Chamárs apply with equal force to the Kahárs also.

Bráhmans. Closely following on the Kahárs come Bráhmans, numbering 46,785. As elsewhere in the north of the Duáb, the great majority belong to the Gaur division. They are chiefly found in the western half of the district, their numbers in the Jánsath tahsíl being comparatively small. They hold a fair proportion of the land, amounting at the time of the last settlement to 17,394 acres. Nearly half of this is in the Kairána tahsíl, and the bulk of the remainder in Muzaffarnagar and Budhána. Next come the Saraswátis, who are again divided into a large number of clans, the most common in this district

being the Kashmíris and Achâryas. The spurious Brahmans, known as Bohras or Rahtis, are found in small numbers in this district, amounting to 288 persons. They are almost wholly confined to the Meerut division, and though few in number are of considerable importance owing to their wealth and trading propensities. They are said to be immigrants from Márwár and are called Palliwáls from their original home, Palli, in that country. The Bohras are the great money-lenders and pawn-brokers of the upper Duáb and have acquired a considerable amount of land, which at Mr. Cadell's settlement amounted to 7,788 acres, chiefly situated in the parganas of Muzaffarnagar, Bhukarheri and Charthâwal. The leading family of this clan resides at Muzaffarnagar.

The Gujars are people of considerable importance. They numbered at the last census 31,296 persons in this district. Like the Játs, they claim for themselves a Rájput origin, and their largest clan, the Kalsiáns, who hold a chaurási or tract of eighty-four villages near the Jumna, trace their descent from a local Rájput chief. Their principal home in this district is in the ill-cultivated tract bordering the Jumna, but they are also found in large numbers on the other side of the district in the villages near the ravines overlooking the Ganges khádir, and they occupy the greater part of the khádir pargana of Gordhanpur. The Gujars of Muzaffarnagar preserve the reputation for cattle-lifting which they possess in other districts, and most of them prefer a careless mode of life with all its discomforts to a more settled existence. At the same time they show a considerable amount of energy when they devote themselves to agriculture, and many communities have settled down steadily to farming with the best results. They still rank among the chief landholders of the district, and at the time of Mr. Miller's settlement they held 96,549 acres, half of which lay in the Kairána tahsíl, and the greater part of the remainder in Gordhanpur and Khándla. Much of the land, however, held by the Gujars is of a very inferior quality. In the days of Rája Rámdayál of Landhaura the Gujars were undoubtedly the chief landholders of the whole district, but the vast estate was broken up at his death in 1813, and the villages restored to their Gujars.

original proprietors. A large number of Gujars, amounting to 15,866 persons, in addition to the numbers given above, have embraced Islám, but these differ but little from other Hindu brethren.

Rájputs. Next come the Rájputs, both Hindu and Musalmán. The former at the last census numbered 28,642 persons and the latter 23,634. They are found in comparatively small numbers in this district, if we consider the prevalence of Rájputs in Meerut and the other districts of the Duáb, and this appears to be due to the supremacy of the Saiyids, Gujars and others at different periods of the history of the district. Within recent times, at all events the Rájputs have never occupied a very prominent place in Muzaffarnagar. The Rájputs, in fact, appear to have been to a large extent dispossessed by the Játs. They still own a number of villages in the south of the district and have retained most of the estates forming the northern portion of Thána Bhawan and the adjoining parganas. The Játs seem everywhere to have seized upon the best land, and the Rájput properties in the south and east mainly consist of riverain villages. In the north-west a very large tract of country is still covered with Rájput cultivators, who in almost all cases had proprietary rights up to the mutiny. The Rájputs are among the earliest Aryan settlers in the district, their chief clans being the Chauháns, numbering

Pundirs. 9,775, and Pundirs, 6,854. Of these the Pundirs came first; they are of the same family as those in Saháranpur, and have retained or invented a more general account of their wanderings than usual. According to their account they went from Ajodhia to Kach Baghán on the ocean, thence to Bijapur in the Deccan, to Lahorishahr in Tilangdesh, thence again to Pundri in Karnál, and to Mayápur near Hardwár. They were driven out of Karnál by the Chauháns, who came from Sambhal in Moradabad or Sambhar in Rájputána, and who apparently had followed them across the river.

Chauháns. The headquarters of the Chauháns is at Chausána in Bidauli, close to the Saháranpur border. Here they hold a "chaubisi" or colony of twenty-four villages, most of which are still in the hands of their founders. They also occur in many other parts of the district, but are people of no status or importance. They

have settled down to agriculture, and in common with the other Rájputs of this district display no aversion as a class to manual labour. They cannot be regarded among the first rank of cultivators, and many of them bear an indifferent reputation, which they fully justified in the mutiny. The Chauhán Rájputs, however, should not be confounded with the Chauháns of the Ganges khádir, who are not Rájputs at all. They appear to have come to this district from Bijnor, and are said to be the descendants of a Rájput and a Chamár; in their appearance they certainly resemble the latter caste. They lead an unsettled and wandering life and very seldom devote themselves seriously to agriculture.

Of the other Rájput clans found in this district, the chief are the Jádons, numbering 3,861, Kachwáhas, 2,477, Gaharwárs, Panwárs, Gahlots, Gaurs, Bargujars, Bhale Sultans, Tomárs, and Solánkhis. With the exception of the first two, none of these occur in any numbers. The Gaharwárs have 600 members and the Gahlots 360, but none of the others are found in numbers greatly exceeding one hundred. Besides these, several other clans are found in very small numbers, and are not deserving of special mention. They are all petty agriculturists and have no influence or position. Generally speaking, the Rájputs of this district are very much looked down upon by the great Rájputs of the south, although the relationship is undoubtedly recognised. The Kachwáhas are said to have been at one time unusually powerful in this district, but are now only found in a few villages on the southern border. Their traditional headquarters were at Tisang, whence they say that they formerly held sway over a chaurási, with a Rája of their own at the head. These Kachwáhas are called Jhotiyánas in this district—a name said to be derived from Jhotwára in Jaipur, whence they originally came.

Musalmán Rájputs.

Among the Musalmán Rájputs the most numerous are Chauháns, 9,197 and Pundirs, 4,887, according to the figures of the last census. Besides these, there are considerable numbers of Bargujars, Panwárs, Tomárs, Bhattis and others. The Musalmán Rájputs only hold one-fifth of the amount of land in the possession of their Hindu brethren, and their estates are almost entirely confined to the Kairána and Budhána tahsils. The

village of Ainchauli, on the left bank of the western Káli nadí in the extreme west of pargana Khatauli, is said to have been the headquarters of an estate held by Sombansi Rájputs. Most of the property left, however, is situated in the Meerut district.

Banias. Next in point of order come the Banias, who at the last census numbered 28,576 persons. These figures exclude the Jains, to whom they are closely related, almost all of the latter being Banias of the Agarwál subdivision. The Hindu Banias for the most part belong also to the Agarwál clan, which is represented by 22,517 persons. The only other subdivisions of any importance in this district are the Barasenis, Mahesris and Rustogis, but of these the Barasenis alone have over 1,000 representatives. The Banias occur everywhere, but are chiefly found in the Kairána and Muzaffarnagar tahsíls. As everywhere, they include amongst their numbers many persons of great wealth and influence, and occupy a leading place among the landowning classes of the district. The chief Bania landlords belong to a large banking firm in Muzaffarnagar that rose to a position of considerable influence and importance after the mutiny. The Banias of Chhapar also hold large estates, of which they gained possession through their connection with the Gujar chief of Landhaura. Another prominent family of Banias are those at Talra in pargana Jauli-Jansáth; the founder of the family having been dependent on the Saiyids of Jánsath. Banias are never popular as landlords, but in the opinion of the Settlement Officer they are, in this district, quite as good as any other class. In their capacity of money-lenders they have acquired a footing in many estates throughout the district, and especially west of the Hindan, and they are gradually increasing their hold.

Jains. The Jain Banias form one of the most important class of the mercantile community, and are deserving of notice on account of their influence and wealth. They are generally known as Saraugis, and are to be found in all the market towns of the district. At the last census they numbered 10,150 persons, a figure only exceeded in Meerut, Agra and Jhánsi. They have in their hands almost the whole of the export trade of the

district, and their wealth is attested by the number of fine temples they have built in many places. In Khatauli, for instance, the second market of the district, there are no less than four large Jain temples of comparatively recent erection.

Other Hindu castes.

Little need be said regarding the Bhangis, who at the last census numbered 27,279 persons. They are very numerous in all the districts of this division, but occupy a very low place in the social scale and are a purely menial caste. Occasionally they are found as agriculturists, but very seldom as regular tenants, their general work being day-labour in one form or another. They are closely followed in point of numbers by the Sanis, of whom there were 26,261 in this district in 1901. The Sanis are connected with the Mális, but in this district they have come under the influence of the Játs and are regular cultivators rather than market-gardeners. They are far more numerous in Muzaffarnagar than in any other district of the provinces, although large numbers of them are found in Sahåranpur and Bijnor. They occupy a prominent position in the first rank of cultivators, but, unlike their brethren in Sahåranpur, hold very little land as proprietors. Nearly half of them are found in the Jánsath tahsíl, the remainder being chiefly confined to the north of the district. Nearly all the Sanis belong to the Bhágirathi subdivision of the caste. Their kinsmen, the Mális, numbered 6,078 persons, and are almost entirely confined to the Kairána tahsíl.

Of the remaining Hindu castes, very few call for any special mention. Next in point of order come Gadariyas, Faqírs, Kumhárs, Koris and Barhais, all of whom number over 13,000 persons. None of these occupy a relatively conspicuous position in any way, with the possible exception of the Gadariyas, who are chiefly found in the Muzaffarnagar tahsíl, where they follow their ancestral pursuit as herdsmen, taking advantage of the ample grazing-ground in the khádir lands of the Ganges.

Tagas.

The Tagas, though not found in anything approaching the numbers attained in Meerut and Sahåranpur, are still fairly numerous in this district, being represented at the last census by 10,448 persons. They claim to be a branch of Bráhmans and

explain their position as analogous to that of the Bhuinhárs of the eastern districts, but who they really are is a matter of conjecture. Sir H. M. Elliott believed the word Taga to be a corruption of Takka, which he considered to be the name of a race akin to the Scythians. Whether this be so or not, it is quite incredible that the Tagas, who are only found in any numbers in the Meerut and Rohilkhand divisions, should have come from Gaur in Bengal, although this is the tradition of the Tagas themselves. At any rate, in this district they undoubtedly came from the west and were pressed by the Játs and Gujars into the northern and eastern tracts. They are now a purely agricultural clan and are good and industrious cultivators, but not equal to the Játs. Numbers of them were converted to Islám in the time of Aurangzeb, and at the present time there are 7,510 Muhammadan Tagas in this district. There are several subdivisions of the castes. The Bachas or Pachauliyán Tagas have a compact settlement known as the Bahira, which is said to have originally consisted of twelve villages in eastern Shikárpur. The Bikwán Tagas, said to have come from Bikánir, also claim to have originally held twelve villages; they are now chiefly found in Pur Chhapar. The Gandran clan is found in Budhána; the Nimdan and Bhardwár in Chartháwal; and the Rasdan in Thána Bhawan. At the present time half the Tagas are found in the Muzaffarnagar tahsíl and most of the rest in Budhána. They are very considerable landholders, and at the time of Mr. Miller's settlement were in possession of 53,497 acres, or about five per cent. of the whole district. There are no large landowners among them, their villages being all held in coparcenary tenure.

Looking through the remainder of the long list of castes that are represented in the population of the district, we find very few that claim attention, either on account of the numbers in which they occur here or of their comparatively rarity elsewhere. The Ráwahs numbered 5,667 persons and are only found in any considerable proportion in Meerut and Bijnor besides this district. They are a cultivating class, but claim to be Rájputs at least in part, and are said to have come to this part of the country in the reign of Sháhjahán. They are almost entirely confined to the Jánsath and Budhána tahsíls, and seldom rise above the grade of

farm servants. Rors are another cultivating class found only in the Meerut division and chiefly confined to this district, Saháranpur and Bulandshahr. They numbered at the last census 754 persons only. They appear to have come from the Karnál district of the Panjáb, but little is known of them. Their social status is identical with that of the Játs; they are excellent cultivators and are readily admitted as tenants. The Kambohs, both Hindus and Musalmáns, numbered 1,196 persons, and are only found in greater numbers in Saháranpur. They are almost entirely confined to the Meerut and Rohilkhand divisions, and appear to have come from the west. They claim to be Rájputs, but their origin is unknown. They are chiefly cultivators; many of the Musalmán members of the caste rose elsewhere at different times to positions of considerable eminence.

Criminal tribes.

The criminal tribes are fairly well represented in this district. According to the census returns, they are everywhere somewhat rare, but, comparatively speaking, Muzaffarnagar contains a large proportion of the Sansias out of the total population of the provinces. The district almost monopolizes the Bawariyas or Bauriyas. In 1901, out of a total number of 839 Bauriyas in the whole of the United Provinces, no less than 726 were found in this district alone. Almost all the remainder belonged to Mirzapur, but these eastern Bauriyas are supposed to be entirely distinct. Owing to their being classed as criminal tribes their apparent numbers have decreased very greatly, for in 1891 there were no less than 2,729 Bauriyas in the provinces, of whom 1,107 resided in Muzaffarnagar. As happened, however, with many other similar castes at the time of the census, many Bauriyas were recorded under other names. From the police returns of the district it appears that there are 1,422 Bauriyas in the district, of whom 800 are males.

Bauriyas.

These Bauriyas are very interesting people. About a century ago they are said to have lived in the jungles bordering on Gujarát, resorting to rapine and blunder for their support. So great was their daring and atrocity that travellers were compelled to hire some of them as guards on their journeys to ensure safety, while the villagers in the neighbourhood of their haunts were obliged to protect themselves by engaging some of them as

watchmen. By degrees they formed themselves into regular bands of dacoits, and all the efforts of the authorities to bring the offenders to justice were not of much avail. Shortly after the Mutiny, they were dealt with under the Criminal Tribes Act, and attempts were made to induce them to settle down by free grants of land in pargana Bidauli. In this way many of the Bauriyas took up their residence as cultivators in eleven villages of that pargana, where they were subjected to strict rules of surveillance, and attempts were made to educate their children. These measures were partially successful, and the strict guard on them was gradually relaxed. The Bauriyas, however, soon tired of this life and began to leave their homes disguised as Goshains and Bairágis. In this manner they travelled freely about the country without suspicion and were enabled to commit burglaries with ease and impunity. The experiment of settling the Bauriyas was initiated by Mr. Martin in 1863. Bidauli was selected as being an inaccessible place, and not too far from the villages which they had previously haunted in this and the Sahāranpur district. The villages in which they were settled belonged to Saiyid Mahdi Ali Khan, an Honorary Magistrate and a resident of the pargana. He failed, however, to keep in harmony with the police, and in 1866 the Bauriyas rose in open revolt, which was only checked by prompt action on the part of the local authorities. There were at first 1,200 persons in the settlement, but the numbers had dwindled in 1870 down to 704 souls. At the close of 1873 the colony was brought under the provisions of Act XXVII of 1871.

Since that time the Bauriyas seem to have treated the settlement as their regular home, but no measures avail to stop them from wandering over the country periodically in pursuit of their hereditary calling. They are extremely skilful burglars and generally commit house-breaking with an iron tool resembling a jemmy. This they always conceal by burying it under the ground near their camp and only take it out when they start on their expeditions at night. Their usual practice, when they arrive at a village, is to put up at the temple, to which they gain ready admission on account of their externally sacred appearance, or else in some adjoining grove. They then reconnoitre the villages

under the pretext of begging. They note carefully the children and women who wear jewels and mark out the better houses. They then bring their report to the leader, who goes and examines the strategic position of each house. Their operations are always conducted by night, and their usual contrivance is to bore a small hole in the wall near the doorway so as to reach the bolt inside with their hands and thus to open the door. The stolen articles are made up in a bundle and entrusted to one of their members, who follows the gang at a distance on their way back to camp. As soon as they have got enough to satisfy them in one place, they leave the neighbourhood and travel very fast, sometimes covering twenty or thirty miles at a stretch. The stolen property is invariably buried at some spot near their camp or in any other place of security.

The common language of the Bauriyas is a corrupted form of Gujaráti, but they generally know the vernaculars of the country as well. Besides this, they have a peculiar slang of their own and also commonly leave marks and signs on houses and roads to give information to those coming behind them. Thus a number of straight lines will denote the number of persons in the gang, and a curved line will point out the route taken. In their religion they are fairly orthodox Hindus, but are extremely superstitious. They never embark on any enterprise without first consulting the auspices, chiefly by means of grains of wheat which they carry about their persons in a small tin or brass box. The method followed is to take out at random a small quantity of grain or sandal seeds and then to count the number of the grains, the omen being considered favourable or the reverse according as the number of seeds is odd or even. This practice is followed both before engaging on an enterprise and also at the distribution of the booty. This is generally done on moonlight nights. The entire property is first divided into five shares, of which four are equally distributed among all the members who took part in the commission of the offence. The fifth share is divided into four parts which are allotted, one to the deity, another to the men that have become old or sick, the third to widows that are supported by the group, and the fourth to the leader. This method is practically identical with that followed by the Barwárs in Gonda.

In addition to burglary, the Bauriyas are extremely expert coiners. In the manufacture of spurious rupees they employ white metal or "kása," the moulds being cast in a special kind of clay which is only found at Gháziabad and in the Meerut district. The milling is effected by circling a genuine coin round the edges of the manufactured rupee, while it is still hot from the mould. They appear to be as skilful in uttering their base coin as they are in making them. In the towns and villages a Bauriya will pose as a country simpleton and ask the aid of any chance person to enable him to change some foreign coin, such as a Bikánir rupee, and will at the same time ask to be shown a Government rupee to enable him to recognise it in the future. This ruse generally succeeds, and the real rupee is exchanged for a counterfeit one which he returns with profuse thanks to the unsuspecting stranger. They have many other methods too numerous to mention, but it is thought that the Bauriyas are largely responsible for the abnormal circulation of base coin on the various railways.

Musalmáns. Saiyids.

Of the Musalmán population in this district the most important are the Saiyids, although in point of numbers they are greatly outclassed by many others. They numbered in all 13,638 persons, and belong mainly to the Zaidi and Hussaini subdivisions. The history of the Saiyids of Muzaffarnagar is in great part the history of the district, and a detailed account of the rise and fall of the great Saiyid families will be given later.

Juláhas.

The most numerous Musalmáns are the Juláhas, who in 1901 numbered somewhat over 29,000 persons. They are found throughout the district, but predominate in the Jánsath and the Muzaffarnagar tahsíls. While chiefly pursuing their hereditary trade of weaving, they are constantly found as cultivators and are hard-working and industrious. Some of the woven fabrics in this district have acquired a certain reputation, and in several places blankets are made that find a ready sale in other parts of the country, and bear a good name.

Sheikhs.

Next to Juláhas come the Sheikhs, numbering 25,500 persons. Of these, over two-fifths belong to the Siddiqi subdivision and half the remainder are Qurreshis. The Sheikhs proper in this district are usually called Sheikhzádas, and are numerous in Pur,

Kándhla and Thána Bhawan. During the Musalmán rule colonies of Sheikhs were settled at Pur Qázi and at the chief pargana centres in the west. They had sufficient favour with successive dynasties to obtain large grants of land free of revenue. These of late have been much reduced. There are two villages held revenue-free in Khatauli by communities of Sheikhs, but elsewhere their possessions are small. At the time of the mutiny the Sheikh Qázi of Thána Bhawan occupied an influential position and held many villages both revenue-free and otherwise. Unfortunately he rebelled, and led the Rájputs of the neighbourhood at the storming of the tahsíl at Shámli. For this he forfeited his estates and his life.

Converted Hindus.

Following closely on the Sheikhs are the converted Rájputs, who in 1901 numbered 23,634 persons. Reference has already been made to the clans from which they are chiefly drawn. They are still considerable land-holders, owning at the time of the last settlement about 12,000 acres, chiefly in the Kairána and Budhána tahsíls. Among the other converted Hindus the most prominent are the Játs, who at the last census numbered 10,585 persons. They include among their numbers the great Marhal family of Karnál who reside at Jarauda in pargana Muzaffarnagar in this district. Nawáb Azmat Ali Khán Bahádur is descended from a Ját who embraced Islám during the troublous times of Sháh Álam's reign; one of his descendants obtained a grant of the parganas of Muzaffarnagar, Charthäwal and Shoron, which he held at the conquest. For these the Marhals in 1806 received in exchange land beyond the Jumna, comprising the pargana of Karnál, but a very great part of their possessions now lies in this district. The original jágír had been given by the Mahrattas to Muhamdi Khan, the great-grandfather of the present Nawáb and his brother. The exchange was made by the British Government in return for services rendered by Muhamdi Khan in the Mahratta war. During the mutiny, Nawáb Ahmad Ali Khan, the father of Azmat Ali Khan, loyally aided the Government and received large rewards in return.

Patháns.

The Patháns numbered 12,196 persons in 1901. They belong chiefly to the Yusufzai, Kákar and Afridi subdivisions. In the tract between the Hindan and the Káli there is a cluster

of villages known as the Bára Basti, still held by a colony of Patháns. Further west, the Kákar Patháns of the Báwan Basti hold a number of estates stretching in an irregular line towards the Sahåranpur district, where they are said to have many more. Much more recent arrivals are the Afridi Afgháns, who were settled in the north of Thána Bhawan by Auráugzeb to keep the turbulent Rájputs in order. They hold a considerable amount of land in revenue-free tenure, and one village, Jalálabad, is said to have been conferred on them in reward for a bold and desperate flank attack on Nádir Sháh's army as it marched to the plunder of Dehli. The Biluchis of this district are found in small numbers. They once had a fine property, much of which was revenue-free, in Baghra and further west. They also are said to have been settled here by Aurangzeb, and claim to have come from Mekrán. They lost most of their estates at an early date, and, with the exception of a few well-to-do members, who scarcely belong to the same social order as the others, are poor and distressed and bear an indifferent reputation. Mughals are fairly numerous in the district, being represented by 2,155 persons. They are chiefly Turkománs, and belong to the same clan as that which settled in the south-west of Saháranpur, the parent village being Lakhnauti in Gangoh. At the present time about half the Mughals are found in the Budhána tahsíl. They are mostly in reduced circumstances and have, as elsewhere, an aversion to personal labour.

Other Musalmáns.

The remaining Mrsalmán clans call for little comment. They are chiefly Telis, who numbered 14,181, Qassábs 13,986, Jhojhas 8,281, Faqírs 10,666, Dhobis, Lohárs, Garas, Bhishtis and Barhais. Most of these follow their special callings. The Garas and Jhojhas are industrious farmers, and especially the former, a hard-working, much-enduring class that is found largely in the Muzaffarnagar pargana. They subdivide their fields with a minuteness unknown amongst other castes, rendering the maintenance of maps and records difficult, and they pay higher rents than any other class could afford. The Jhojhas are more numerous in this district than anywhere else except in Saháranpur. Both they and the Garas appear to be converts from Hinduism. They are entirely confined to the eastern half of the

district and are most prevalent in the Jánsath tahsíl. The census returns show very little that is noticeable or interesting about the Musalmáns in Muzaffarnagar. There is no caste peculiar to the district, nor is any important caste found here in exceptional numbers. It is perhaps of interest to record that the district possesses more Musalmán Thatheras than any other part of the provinces. Also, out of a total number of 96 Lakheras, no less than 80 belong to this district, but this seems to be merely a matter of chance, inasmuch as elsewhere the same people would probably be recorded as Manihárs or glass-blowers. Almost all the Muhammadan representatives of the caste known as Ramaiyas are found in this district. These people are pedlars and are chiefly confined to Bijnor, where, however, they are almost all Hindus. Properly speaking, the Ramaiyas are Sikhs, and how and why the Muzaffarnagar members of the clan became Musalmán is unknown. They support themselves by selling small hardware and begging.

Agriculturists.

Looking at the population of the district as a whole, we find that by far the greater portion is engaged, either directly or indirectly, with agriculture. This is only to be expected from the nature of the country, as there are no large towns nor markets of any great importance and almost all the trade is confined to the products of the soil. At the last census no less than 449,181 persons, or over 56 per cent. of the total population, were actually engaged in pasture and agriculture, or elsewere dependent on persons so engaged. Previous enumerations give practically the same result, and indeed there is no reason why there should have been any change, for with the development of the district generally there has been no disproportionate increase in trade or in any other direction than agriculture. Of the whole agricultural population 23,400 persons were occupied with the provision and tending of animals. The greater part of these are herdsmen and cattle-breeders, of whom very few have anything to do with agriculture proper. The number of people engaged in stock-breeding and dealing is proportionately very large, the figures only being surpassed in the adjoining districts of Sahâranpur and Bijnor, and in Mirzapur. With regard to the rest of the agricultural population, it is noticeable that the number of tenants and land-holders,

with their dependents, amounts to no less than 433,953 persons, or over 96 per cent. of the whole agricultural population. Of the tenants very nearly half have some rights of occupancy and the number of agricultural labourers is, comparatively speaking, very small, so that it appears that by far the greater part of those who are engaged in husbandry have some portion of land actually in their possession. At the early enumerations previous to 1881 the labouring population was not added in with the agriculturists, and hence we find that in 1853, for instance, the agricultural population amounted to 48·3 per cent. of the whole. In 1872 again the agricultural population was returned at only 36·5 per cent. of the whole, but, if we include labourers, the figure rises to about 60 per cent., which is probably normal.

Condition of the tenants.

The chief agricultural classes have already been enumerated above, and we may pass by without further comment those who have not been already made the subject of special mention. As to their general condition, we may first quote a report made at the time of Mr. Cadell's revision in 1872:—"The agricultural population, as a rule, are in a flourishing condition and are improving year by year. The industrious Ját communities are especially well-to-do and no longer in debt; they are able to lay by money by which to add to their possessions. The only portion of the community for which there seems no hope is the great class comprising the old Muhammadan proprietary body: these are surely, if slowly, sinking in importance; their estates are over-mortgaged and must sooner or later come to public sale. Year by year portions of these estates come to the hammer on account of debts of long standing, and no amount of loans or advance can retrieve them."

The following report also gives some account of the condition of the agricultural labourers at the same and at earlier periods :—"This class consists principally of Chamárs, Sanis, Kahárs, Julahás and Garas, with a few Játs. The nominal rate of pay is from one and-a-half to two annas a day, but in reality they receive an equivalent according to the nature of their work. Thus reapers receive a sheaf of the crop that is being cut, which yields, or is supposed to yield, five pakka seers of grain, besides the straw. The five seers are apparently understood to represent one

kachcha bígha of work. Weeders, again, usually get two annas a day and sometimes work by contract. Ploughmen ordinarily get one-eighth of the produce of the land ploughed, four kachcha maunds going to the blacksmith and carpenter who made the plough. The services of the Chamár, Sani and Kahár women are extensively employed in weeding at the rate of one or one and-a-half anna a day ; in plucking cotton or saffron, getting one-tenth, one-sixth, one-fifth, or even one-fourth of the former, and one-sixth, one-third, or one-half of the latter, as the case may be ; and in transplanting rice, receiving from two to two and-a-half seers a day. They are also sometimes employed in cutting chari at one and-a-half anna a day. The fluctuations in the rate of wages for plucking cotton are remarkable. The limit of remuneration to female labour is said to be two annas or the equivalent. Children of the same castes are employed as cowherds and for gathering fuel. It is difficult to ascertain the estimated value of their services : perhaps, thirteen or fourteen kachcha maunds of grain, a year, come nearest to the mark. As sugarcane is not sold by weight, labourers get so many sticks of cane with the green leaves on for cutting it. Obviously, the system of payment in kind is as profitable to the day-labourer and the artisan as it is convenient to the cultivating proprietor, because a couple of annas or so, supposed to be the equivalent of the produce received in return for the services rendered, would not purchase the same amount of raw material in any of the district markets. This circumstance explains the possibility of maintaining existence amid poverty, to which the circulation of the current coinage is almost unknown." In 1825 Mr. Cavendish wrote :—"There are no slaves, but a kind of hereditary connection appears to exist between the zamíndárs and the low-caste Chamár ploughmen employed by them. The latter cannot change masters, but they may become day-labourers or leave the village. The village servants are chiefly paid in kind, and all appear to be removable by the zamíndárs except the sweepers." In nothing has the levelling nature of our administration been shown more than in the emancipation of these village serfs, who are now free to move where they like and take service with any one they please.

Twenty years later, in 1890, Mr. Miller wrote:—"A light assessment, a secure tenure, a fertile soil, a great rise in the price of agricultural produce, and the construction of numerous improvements by Government agency have combined to place the bulk of the agricultural population in a position of considerable comfort and independence. The villages both of the proprietary communities and of occupancy tenants of the industrious classes give evidence of a standard of living that is for this country fairly high; and the people themselves recognise their advantages, and shrink from a descent to the level of the Purbiyas or inhabitants of more easterly districts. The wealth of the district, however, is very widely distributed; there are few opulent individuals, and few signs of affluence. Even the larger landlords make little display, and in the villages if a masonry house is found, the chances are that it belongs to some successful money-lender. The agricultural labourer has, I believe, shared in the general improvement; the canals and the other public works of the district maintain a sufficient demand for labour to keep wages up; and the difficulty and expense of procuring labourers is a frequent subject of complaint amongst the well-to-do cultivators.

"It must not be supposed, however, that the moderate standard of comfort that has been reached is easily maintained. It depends on uninterrupted hard work, and where villages belong to idler classes, the standard of living is lower, and people and houses have a more neglected and poverty-stricken appearance. The lightness or severity of the assessment has nothing to do with this difference; even the entire remission of the revenue would fail to secure the prosperity of an idle community. There is no revenue-free village in the district that would compare in general appearance of well-doing with the Ját village of Kakra, that has always borne an exceptionally heavy assessment; and muáfidárs complain as bitterly of their cesses and water-rates as other people do of their assessments. For tenants-at-will the struggle is daily getting harder, as rents are forced up by competition, but tenants-at-will rarely form a large part of any community.

Indebtedness.

"On the great question of indebtedness no information of value can be gathered except by much more searching investigation

than the casual inquiries which were all at the time of the Settlement Officers allowed to be made. There is no doubt that the sale of small holdings to satisfy creditors is very frequent in this district, and that mortgages are numerous : but my opinion is that the people are inclined to exaggerate the extent of their incumbrances. The industrious classes are becoming aware of the danger of indebtedness, and the number of them who are seriously involved is, I believe, much less than a cursory inquiry from the people would suggest. In examining the registers of mutations I have often found that transactions affecting the land were altogether insignificant in number and importance. The old condition of things under which the farmer carried on all his transactions through the banker of his own or a neighbouring village, in whose books he would naturally always be a debtor, is passing away; and cultivators are constantly to be found driving their own grain from distant villages to Muzaffarnagar itself to get the full benefit of the best price obtainable. The growth of this practice indicates an independence of the local banker that is a hopeful sign of the future. There will always be borrowers in the world, but the rural population are much less likely to get into debt, when they no longer require the intervention of a banker on every occasion when money is to be made or spent."

Tenant holdings. At the time of the last settlement, out of a total area of 701,431 acres shown as cultivated, 148,203 acres were recorded as sír, 72,184 acres as cultivated by the proprietors themselves, 10,765 acres by ex-proprietary tenants, 216,193 acres by occupancy tenants, 248,417 acres by tenants-at-will, while 56,669 acres were held rent-free. In other words, very nearly one-third of the whole cultivated area was in the hands of the proprietors themselves, almost the same amount by protected tenants and rather over one-third by tenants-at-will. As a very large proportion of the land shown as held by tenants-at-will was really in the hands of the sharers or of occupancy tenants in addition to their other holdings, the Settlement Officer appears justified in stating that considerably over two-thirds of the cultivated area of the district was in the hands of cultivators whose tenure protected them wholly or in part from a capricious enhancement of rent

and against eviction. At Mr. Thornton's settlement a number of villages were treated as sub-proprietary communities, and the settlements were made with the cultivators who had to pay an assignment of eighteen per cent. on the revenue to the landlord. The landlord's rights in such cases were expressly confined to the receipt of his allowance; he had no right of action against individual defaulters if the community made good any deficiency, and he was carefully shut out from any interference in the management. Unfortunately for themselves the cultivators were described as tenants in the settlement papers, and at the next settlement the Collector, without much inquiry, reduced them to the position of ordinary occupancy tenants and made the settlement with the proprietor.

In 1900, ten years later, it was observed that the number of cultivating proprietors had increased by over 8,000 persons, but at the same time the land held by them had barely increased at all, the result being that the average area of the holdings under this head was reduced from 5¼ to 4¼ acres. The amount of land held by cultivators with right of occupancy had actually increased to a slight extent, while the average area held by each remained as before, 4¼ acres. Tenants-at-will showed a decided increase, the number rising by nearly 12,000 persons, but the area thus held had decreased, the average falling from 4½ to somewhat over 3½ acres per tenant. Rights of occupancy are more commonly held in the Jánsath and Muzaffarnagar tahsíls than elsewhere. Occupancy tenants are comparatively most scarce in Jhinjhana and in the rest of the Kairána tahsil, as in this part of the district almost the whole of the land is held by tenants-at-will. They are very numerous, however, in all the parganas of Jánsath, and especially Khatauli. In the Muzaffarnagar pargana the land is almost equally divided between occupancy tenants and tenants-at-will, while the same state of things occurs in Baghra and Charthápwal. The cultivating proprietors at the present time are most numerous in Kándhla, Charthápwal, Shikárpur, Kairána and Baghra. In the eastern half of the district they are comparatively scarce, the number being smallest in Jauli Jánsath, Bhuma Sambalhera and Bhukarheri. The growth of occupancy rights is nowhere very

marked, and is only to be found in a few parganas, such as Kándhla, Thána Bhawan, Gordhanpur, Bidauli and Khatauli. There has been no marked change of late years in the amount of land held by the proprietors themselves, although their numbers have increased. They have extended their possessions chiefly in Kándhla, Budhána, Shikárpur and Charthával, but in some cases there has been a decided falling off, notably in Shámli, Baghra, Muzaffarnagar and Bhukarheri.

Occupancy rights.

Comparing the present figures with those of 1840, we find an enormous change in the holdings of the district generally. At that time only 47,965 acres were in the possession of the proprietors themselves, and 41,554 acres were cultivated by occupancy tenants, the whole of the remainder being in the hands of tenants-at-will. In 1860 occupancy rights were held in 121,713 acres, and 52,501 acres were held by the proprietors themselves. These figures are a sufficient illustration of the rapid growth of occupancy rights during the last fifty years. At the same time these rights have been obtained in the face of constant opposition on the part of the landlords, although such opposition is less keen in the western tracts where tenants are comparatively scarce. There has been a large increase of occupancy rights in the confiscated villages, where the new master was not sufficiently powerful to prevent the attainment of such rights by the tenants. The policy of the landlords was noticed by the Collector in 1865 shortly after the commencement of the settlement, and subsequent reports show how keen was the struggle as occupancy rights increased in value with the rise in prices and rents. Mr. Miller writes: "The landlords themselves make no secret of their feelings; the necessity of preventing the acquisition of occupancy rights is accepted by them as an additional burden imposed on landownership by Government. They frankly state their view when discussing the expenditure that the management of land involves, and the feeling is nowhere stronger than among petty cultivating proprietors, who indeed have often serious cause for regretting that their lands have passed into the grasp of irremovable tenants. The landlords' feeling is perfectly reasonable from their own point of view. In times of depression it may be to a landlord's advantage that his tenants have a stable tenure, but he

can secure this end by giving long leases. When rents are rising every occupancy holding means a diminution in the value of an estate, and it is unreasonable as well as useless to expect the landlords to submit cheerfully to the depreciation of their property. The extremes to which they carry their opposition often show the narrowness of the views that influence them; but I do not believe that the ability to take a more comprehensive and liberal survey of the case would have any effect in softening their opposition."

At the same time Mr. Miller considered that those in the enjoyment of such rights fully deserve them, since competition had grown so acute that the absence of such rights would bring about a much lower standard of living. The objections include antagonism between the landlord and tenants, an increase of litigation, a falling off in permanent improvements, and the danger of subletting, a practice which, though uncommon in the district generally, is sometimes followed and especially by the Saiyids.

Rents. At the last settlement the average rental paid by tenants-at-will throughout the district was Rs. 5-12-1 per acre; in case of ex-proprietary tenants it was as much Rs. 6-3-3; and for occupancy tenants Rs. 3-14-7. These rents of course varied largely in different parts of the district. In the Jánsath tahsíl tenants-at-will pay on an average of Rs. 12-6-9; in Budhána Rs. 7-3-5; in Muzaffarnagar Rs. 5-12-4; and in Kairána Rs. 5-0-10. However these figures can only be considered approximate, as they are based on the calculations of the Settlement Officer. At the present time, out of a total of 1,062 villages, only 222 are to be found in which cash rents prevail. On the other hand rents in kind prevail in only 61 villages, while in all the remainder both cash and kind rents are to be found. There is a constant tendency towards the increase in the cash-paying area and the disappearance of rents in kind. The number of cultivators paying cash rents had increased from 10,647 in 1860 to 29,892 in 1890, and at the present time to 35,934. In 1860 as many as 20,571 cultivators paid kind rents as against 9,882 in 1901. This falling off is chiefly due to the commutation of rents at the time of the last settlement and to

the subsequent appreciation of the system of paying fixed amounts in cash. At the present time, the area in which rents are wholly paid in kind lies either in the khádir portions of Pur Chhapar, Bhukarheri and Bhuma Sambalhera, or in the lowlying tract of Jauli Jánsath, where both cultivation and the outturn of the crops are uncertain and depend entirely on seasonable and moderate rains.

The rents in this district may be divided into three classes—*zabti*, *batai* and *tashkhis*. The first is where cash is paid for certain crops at rates varying according to their nature, such as sugarcane, cotton and maize. *Batai* is where the rent is taken in kind by actual division of the produce; where an appraisement of the value is made it is usually termed *kankut*. The landowner's share of the produce is usually two-fifths, though in bad villages it falls as low as one-third. These rates prevail chiefly in bháiyachára villages, and formerly were prevalent throughout the whole district. *Tashkhis* is where the land is let out to cultivators, who often belong to other villages, at so much per bígha, irrespective of the crops sown, but divided into irrigated and dry. For this purpose the kachha bígha, equivalent in this district to one-sixth of an acre, is generally employed, and the rate varies according to the nature of the soil.

That there has been a considerable rise in rents during the past forty years is undoubted, but since formerly cash rents were comparatively uncommon, it is almost impossible to calculate exactly how great this rise has been. The only method of determining the rise is to compare the rent-rates taken at the last settlement with those at previous assessments. Mr. Cadell made special inquiries in 1868 into the rents of certain parganas, and found that in Kándhla and Shámli they were very high, the average for good irrigated land being nearly Rs. 8 per acre. The rates assumed by Mr. Miller go as high as Rs. 10, but he adds that much higher rates are frequently found; in one village a considerable area was paying Rs. 15 per acre. In Budhána the average for good soil appears to have been often more than Rs. 6-12-0 per acre, whereas in 1890 it ranges from Rs. 7-2-0 to Rs. 9-6-0. In the eastern tracts the increase in rents was assumed to be from 33 to 40 per cent.; in Shikárpur and Budhána

about 50 per cent.; and in Kándhla and Shámli no more than 20 or 30 per cent. The rise has continued since the settlement. It is greater than the rise in prices, and seems to be due to the competition following on the certainty which irrigation gives of a fair return and to the improvement in communications. Besides this, the great increase of population has encouraged competition, and frequently we find that agriculture has been adopted by many classes in place of industrial pursuits. In the north-west of the district, however, there has been no great rise, rents being there still regulated by custom as much as by competition, and it appears that the latter will only act freely when a large portion of the waste is brought under the plough.

Occupations.

Examining the rest of the population in the light of the information provided in the Census Report of 1901, we find it to be divided into six great classes. The first of these comprise all Government servants and their dependents. These amount to 8,720 persons, of whom 115 were partially dependent on agriculture. Almost all of these are employed in the administration of the district, the number comprising such persons as policemen, patwáris and the like. The second class numbered with their dependents 87,022 persons engaged in personal services, a large number of them being sweepers, water-carriers and other domestic servants. The professional classes numbered 24,565 persons, of whom a small proportion were partly dependent on agriculture. The greater part of these belonged to the learned and artistic professions, most of them being connected with religion in the character of family priests and the like, and the rest being chiefly engaged in education, medicine and law. The unskilled labourers are put into a class by themselves, and numbered with their dependents 99,178 persons. The bulk of these are engaged in general labour of no specific description, and call for no further remark. The number of persons with no actual occupation was 22,920. These include pensioners, prisoners and beggars, together with a small number of persons whose income is derived from other property than land. The remainder comprise the industrial class, as apart from agriculture. They fall into two heads, the occupation of one consisting in the preparation and supply of material substances, and the latter being

engaged in commerce, transport and storage. Under the first of these we find 168,123 persons, of whom 72,209 were actual workers, a much smaller number than in the other districts of the upper Duáb. The reason of this is that there are no manufactures of any great importance in the district, the bulk of the population falling under this head being engaged in the supply of articles of food, such as grain-dealers, flour-grinders, butchers and green-grocers. None of the actual industries call for any special mention, with the exception of the manufacture of blankets and other woollen goods, in which respect Muzaffarnagar stands first among the districts of the division. Cotton-weaving is followed by a large number of persons, but not to the extent that we find in Meerut and Sahâranpur. Metal work occupies a very insignificant position in this district, and stone ware and wood work are equally unimportant. Generally speaking, the manufactures are merely such as are needed to supply the ordinary wants of an agricultural community. Under the head of commerce, transport and storage we find 22,141 persons, but nearly two-thirds of these are dependents of the actual workers. This class includes bankers, money-lenders, general dealers and shop-keepers on the one hand, and on the other the railway staff, cart-owners, pack-carriers, porters and boatmen.

Religious sects.

Regarding the religion of the people generally we have already referred to the Hindus and Musalmáns, who together form the great bulk of the population. A large majority of the Musalmáns are Sunnis, but this district possesses a larger number of Shias than any other districts of the provinces with the exception of Lucknow. This fact is merely due to the influence of the Barha Saiyids, who are all followers of the Shia sect. The Hindu sects call for little remark. The great majority of the Hindu population belong to no particular sect. The Saivites and Vaishnavites are approximately equal in number, but between them do not amount to more than one-sixth of the whole Hindu population. Among the latter there is a large number of Bishnois, but none of the other particular sects are met with to any noticeable extent.

Local deities.

Besides the general beliefs which are common to almost all Hindus, the lower classes have their favourite saints to whom their

active devotion is mainly made. One of the most favourite is Piyára Jí, whose temple is at Ramdewa, the parent village of the Dapa Gujars, midway between Nakur and Ambahta in Sahåranpur. His grandfather, Ramji Padarath, Badfarosh, was born in 1488 A.D., at Durganpur, in pargana Budhána, in this district, and disappeared immediately after his birth. Six days afterwards he reappeared, much to his mother's delight, who sacrificed to the gods in thanksgiving. As he grew up he was appointed to watch the cattle of his father, and one day allowed them to stray into the field of a Rájput, where they did much damage to the corn. The Rájput complained, but when the authorities came to make a local inquiry, the field was found intact, and the people declared that a miracle had been performed. The youth had sense enough to make the most of this incident and soon gathered around him a band of disciples. His reputation increased and he married into the wealthy family of Bhawáni Dás, Badfarosh, of Khudi-Shikárpur. The fruit of this union was Raghunáth, who married into a family at Soron and had a son, Piyára Jí. The saintly fame of Piyára Jí reached Garhwál, and the Rája of Srinagar gave him five villages. About this time a quarrel broke out between the Bráhmans and Gujars of Sadrpur, and the latter murdered the priest, but in revenge the ghosts of the murdered men tormented the Gujars, who prayed for the assistance of Piyára Jí. He, nothing loth, granted their request and even went further, for he declared that Sadrpur belonged to him in a former birth, and the discovery of a well dug by him proved the correctness of the assertion to every one's satisfaction. Piyára Jí then took possession of the village and changed its name to Andeva, of which Rámdewa is the modern rendering. He died there and was buried in the village. Prayers and offerings are made at his shrine on the sixth of the dark half of Chait. Piyára Jí was succeeded by his son, Lál Jí, who died without issue, and the zamíndárs elected one of his disciples, Har Gobind, to succeed him, and since then the appointment lies in the hands of the descendants of Madári, brother of Piyára Jí, and in the hands of the descendants of the brothers of the widow of Lál Jí. The affairs of the shrine are managed by Bairágis, who own two-thirds of the village, while one-third remains in the possession of Piyára

Piyára Jí.

Jí's descendants. The saint's followers are Vaishnavas, and wear black necklaces.

Pulamdeh Devi.

Another Gujar shrine at Bilάspur, to the south-east of Lakhnauti, is attended by numerous pilgrims from this and the neighbouring districts in the month of Asárh. Mr. Williams gives the following account of its origin :—"About three hundred years ago, Amrao, Gujar, a zamíndár of Bilaspur, suddenly took to shaking his head about and exclaiming :—'I am Devi Pulamdeh. Erect a temple to me. Rati, Bráhman, will be my priest; he and his descendants are to receive all offerings made to me.' The inspired voice was obeyed without question. About half a century ago, Sáhib Mall, a pious Mahájan of Bidauli, built a well near the temple for the convenience of worshippers."

Goga Pír.

Goga Pír is worshipped throughout the upper Duáb by both Hindus and Musalmáns. Large assemblies are held in his honour at the Goga-Kathal fair in Guru Rám Rai's Thákurdwára in Dehra, at the Guguhal fair at Mánikmau near Saháranpur, and at the Suraj Kúnd in Meerut and Niloha in the Meerut district. These assemblies are called *chhariyán* from the standards borne by the pilgrims. On the ninth day of the new moon of Bhádon the standards are raised and are carried about whilst the fair lasts, which is usually two days. The tomb of the saint is 20 miles beyond Dadrera and 200 miles to the south-west of Hissár. He is also called Zahir Pír, and in Meerut Zahir Diwán. The local tradition is that Goga was the son of a Chauhán Rájput Rája called Vacha, or, as some say, Jewar, whose wife, Bachal, a Tuárin, after she had been long barren, bore to him a son through the kind intercession of Gorakhnáth. His territory extended from Hánsi to the Ghara or Satlaj, and his capital was at Mehra on that river. Another legend makes him Rája of Bikánir. In a quarrel about land he killed his two brothers, and, grieved at their fate, prayed that the earth might open and swallow him, but a voice from heaven declared that he would not be buried alive, horse and all, unless he repeated the Musalmán confession of faith. He appears to have done so, on which the earth opened and he leaped into the chasm. Another legend makes his opponents not only his brothers, but his relative Prithvi Rája of Dehli. He conquered all these with the aid of

Ratan Háji, who gave Goga a javelin which shot hither and thither through the air of itself and destroyed all obstacles. Prithiráj was killed in the fray, and in remorse for his crime Goga buried himself alive. Goga's horse is celebrated under the name Javádia. It is said that the father of Goga received two grains of barley from his guardian deity, one of which he gave to his wife, who bore him Goga, and another to his mare, who brought forth the steed Javádia. Some say the barley-corns were given by Goga to his own wife and stud-horse. Sir H. M. Elliot thinks that there is some reason to suppose that Goga "must have contended with the earlier Ghaznavide monarchs, for several favourite ballads relate how he fell with his forty-five sons and sixty nephews opposing the great Mahmud on the banks of the Ghara." The Agarwála Banias are specially devoted to Goga, and on his feast-day the Bhangis carry round the sacred symbols of the Pír and levy contributions. Cunningham says that in the lower Himálayas of the Panjáb there are many shrines to Goga. There the legend runs that Goga was chief of Ghazni, and fought with his brothers Arjun and Surjan. "He was slain by them, but a rock opened, and Goga again sprang forth, armed and mounted. Another account makes him lord of Dard-Darehra in the wastes of Rajwára." Tod writes:—"Goga, Chauhán, was the son of Vacha Rája, a name of some celebrity. He held the whole of Jangal-des, or the forest lands from the Satlaj to Hariána; his capital, called Mehera or Goga-ka-Mairi, was on the Satlaj. In defending this he fell with forty-five sons and sixty nephews; and as it occurred on Sunday, the ninth of the month, that day is held sacred to the *manes* of Goga by the thirty-six classes throughout Rájputána, but specially in the desert, a portion of which is yet called Gogadeo-ká-thal. Even his steed Javádia has been immortalized and has become a favourite name for a war-horse throughout Rájputána, whose mighty men swear by the *saká* of Goga, who maintained the Rájput fame when Mahmud crossed the Satlaj."

Bába Kalu.

Bába Kalu is another of the local saints held in great reverence by low-caste men as Chamárs, Kahárs, Kumhárs, Sainis, Garariyas, and Mehras. Játs are also said to do him honour. The origin of the worship of this saint is thus described by Mr.

Williams:—"The fairies were wafting Solomon through the air upon his throne. The monarch, looking down, chanced to see a young Kahár girl heaping up manure on a dung-hill. The sight disgusted him so much that he affected to stop his nose and exclaimed, 'Who in the world could marry such a dirty ugly little girl.' Soon after, however, desiring to take a bath, he had his throne laid down by the edge of a stream. He undressed and inadvertently left his magic ring near his clothes on the bank. Scarcely had he plunged in than a fish, jumping out of the water, swallowed the talisman. The fairies at once flew away with the throne, for the charm of the ring was broken. The king remained shivering behind in great distress. He eventually made a virtue of necessity and took refuge in an adjacent village, where he was hospitably received in the house of the very girl he had seen gathering dung. One day the maiden's mother remarked to her husband—'You should marry our daughter to a man like our guest.' This she repeated thrice. The mystical number worked, and Solomon said, 'Marry her to me, for you have spoken three times.' The marriage was accordingly celebrated and consummated, the young couple living in a separate abode. Some time after, the king's father-in-law went to drag the river with a net, and, catching, among others, the fish that had swallowed the magic ring, carried home his prize. The fish being a large one, his wife told him to give it to his daughter and keep the rest. When the girl cut it open, she discovered the ring and gave the ornament to her husband, saying, 'It is a beautiful thing and worthy of you.' When the evening meal was over, the king put the talisman on his finger: the fairies appeared bringing in the throne; he seated himself upon it, and vanished, never to return. His disconsolate wife was pregnant, and in due course brought forth a child,—Bába Kalu. A stick decorated with peacock's feathers represents the holy personage. To this fetish trifling offerings are made; many other such superstitions, not to speak of ghost and demon-worship, prevail. They prove Hinduism proper to be a mere name. Brahmanism is something quite above the comprehension of the masses, whose degraded religious condition presents only one hopeful aspect. The greatest obstacle to the propagation of a true faith is a creed which,

though false, still seems to meet wants satisfied by one more pure. But the paganism I have just described barely rises above the level of fetishism: it is thus hard to understand why the mind of the nominal Hindu should be invincibly prejudiced against the reception of a higher form of religion and, as a matter of fact, Muhammadanism has been extensively accepted."

Fairs. There is a larger number of religious fairs held at different places in this district by both Hindus and Musalmáns. The Chhariyán fairs referred to above are held at Muzaffarnagar, Charthâwal, Pur, Thâna Bhawan, Kairána, Bhukarheri, Belra, Khatauli and several other places, the largest being that at Khatauli. The chief fairs in the district are those held in Kártik and Jeth at Ramra on the Jumna, a village close to Kairána, where some 6,000 persons assemble on each occasion. The Khatauli fair is held in Bhádon and is attended by some 5,000 villagers. Besides these, the Rámlíla at Muzaffarnagar alone has an approximate average attendance of more than 3,000 persons. Musalmán fairs are held at the Chehlum and at the Moharram at Jánsath, Jauli, Sambalhera, Kawal and several other places in the east of the district, but none of them are of any great importance. A list of all the fairs held in the district is given in the appendix.

Christianity. Christianity has not spread in this district to the same extent that we find in Meerut, Bulandshahr, Sahâranpur and elsewhere. The total number of Christians at the last census was 1,402, and of these 1,259 were natives. In 1889 there were only eight native Christians in the district, and in 1891 the figure had only risen to 81 persons. It thus appears that the development has been very rapid, but that it has not been as extensive as elsewhere. The increase in Christianity is almost entirely due to the efforts of the American Episcopal Methodist Mission, but in this district there is only one branch at Muzaffarnagar itself. Of the Christian population in 1901 137 were Europeans and six Eurasians. Of these, 85 belong to the Church of England, 34 were Roman Catholics, eight Presbyterians and five Methodists. Of the native Christians no less than 1,116 were Methodists, while 88 were Presbyterians and eighteen Roman Catholics,

from which it appears that the Roman Catholic Mission at Sardhana does not extend its operations into this district to any appreciable degree.

The Arya Samáj has made a considerable progress in Muzaffarnagar, the number of its followers being 3,122 in 1901. This represents an increase of 2,190 persons during the past ten years, but this number is much smaller than in the southern districts of the Duáb and Bijnor. The Aryas chiefly belong to the Ját, Taga, Rájput and Bania castes, but besides these very many other castes, such as Kahárs, Bráhmans, Barhais and Gujars, are represented, although in much smaller numbers, which bears out the general observation that the Samáj is mainly recruited from the upper classes of Hindus. **Arya Samáj.**

With regard to religion generally we may again quote Mr. Miller: "The thoughts of the great mass of the people are turned to agriculture from their earliest days, and they have little to spare for other pursuits or amusements. Even the children playing in the sand amuse themselves by making models of fields with boundaries, irrigation channels and water-lifts. This long-lasting and intense devotion to their every-day work probably accounts for the comparatively small extent to which religion seems to affect their daily life. Of superstition there is of course a good deal: a certain attention must be shown to the shrines of the Bhumiya or their local deity, the small-pox goddess must be propitiated, the regulations of sacred groves observed, and altars built to appease restless spirits that return to afflict the living. But the men of better classes appear to regard all this with a certain contempt. They have a deeply religious sense of the existence of one omnipotent deity that often finds solemn expression in their conversation, but their religion requires neither creeds nor ceremonies. Temples are rarely built by the Játs, and the family priest is not always treated with the reverence he expects. It is possible that the spread of Muhammadanism and the conversion of numbers of the leading Hindu castes have led to the discarding of the more idolatrous forms of worship, to the weakening of the influence of the Bráhmans and to the spread of a liberal and somewhat agnostic spirit in religious matters. The lower forms of fetish worship are

entirely absent, the vermilion-coloured stones, so common further south, are hardly ever seen, images of Hanumán and Ganesh are conspicuous by their absence, and the builders of temples are usually Jains or Banias, rarely agriculturists."

Customs. The customs of the people in this district call for no special comment. The Pancháyat system is still in full force, and especially among the lower and less educated castes, such as Gujars, Játs, Dhobis, Nais, Telis, Kahárs, Barhais, Sanis and others. The parties usually take an oath on a lota filled with salt to abide by any decision that may be arrived at. The culprit is always fined, and the fine generally takes the shape of a feast to the assembled brethren who have been summoned to hear his defence. Chaudhris are usually elected by a vote of the trade or guild and perform the same duties as in other districts. There is nothing peculiar in the dress or food of the people. The daily fare of the lower class amounts to a mere subsistence allowance, and maize, juar and barley are ordinarily consumed. The wealthier classes eat wheat, rice, dál and másh.

Buildings and houses. With the exception of some mosques of the Rohilla-Pathán period, two at Ghausgarh and one at Morna, all of which are graceful and picturesque structures, a few Saiyid tombs at Majhera and the once magnificent Saiyid mansions at Jánsath, Míranpur and Kaithaura, now fast falling into decay, the architecture of the district presents nothing remarkable. There is not a single Hindu temple worthy of note, and the peasantry occupy the ordinary over-crowded mud huts with thatched roofs common to the whole Gangetic plain. Marble and sandstone of the very best quality, wrought by skilful workmen and adorned with the most exquisite fretwork, entered extensively into the composition of the Saiyid architecture, but the damage to its monuments commenced by Sikhs and Mahrattas, and nearly completed by the poverty and indifference of the present Saiyid owners, has left little but a few suggestive memorials of the past. The statistics of the 1901 census showed that there were 139,876 houses in the district, of which 21,150 were in the towns. This gives an average for the whole district of eighty-four houses to the square mile, and rather more than six persons to each house. In 1872 the number of houses was 93 to the square mile with an

average of 4·4 inhabitants to each house, but the number of separate enclosures was only 38 to the square mile, which gives two or three houses to each separate enclosure.

The language of the district is the ordinary form of western Hindi known as Hindostáni, which prevails in Meerut, Saháranpur and the north of Rohilkhand. The ordinary speech of the villagers includes an unusual number of Persian and Arabic words, although their form is commonly so changed and corrupted that the result is often most confusing. For instance, a Chamár watching a corn field will speak of his work as "mahaujat," which is his idea of the pronunciation of "muhafizat." Similarly, a villager speaking of the death of his neighbour will say that he has "kál kar diya," and it takes some thought to trace the expression to its true source and to identify it with "intiqál." Generally, this form of Urdu is spoken by the inhabitants of the uplands, while in the khádir a purer form of Hindi is used. Language.

With regard to the proprietary body we find that the tenures which prevail most throughout the district are the various forms of pattidári. These tenures are divided into three classes, perfect and imperfect pattidári and bhaiyachára, and are thus defined. Where the shares are known as so many portions of a bígha and are so recorded in the proprietary register, and the responsibility of all the sharers for the general liabilities continues, the tenure is called imperfect pattidári. Here, although the responsibility remains intact, the accounts of the pattis are really kept separate, and as soon as the common land is divided the tenure becomes perfect pattidári. In process of time the land becomes minutely subdivided and the divisions of the village lose the character of pattis, and the land actually in each man's possession becomes the measure of his rights, and hence arise the bhaiyachára tenures that are so numerous in this district. Proprietary tenures.

Up to the settlement of 1860 a kind of táluqdári tenure existed in 39 villages held by communities possessing occupancy rights and known as the *shára-naqdi* villages.

At Thornton's settlement a certain fixed rate was laid down in the record-of-rights of these villages, and as long as this was paid the proprietor was entitled only to a deduction, usually amounting to eighteen per cent., as málikána. The consequence of this was that

in some estates, like Luchaira, the proprietors were not able to enter their villages, the entire management being in the hands of the cultivators, who dug wells, planted groves, and exercised all rights, whilst in others, like Mustafabad, the proprietors were able to compel the cultivators to resign their privileges. The Board of Revenue abolished these rights at the settlement in 1863, substituting in lieu of them money rents for the cultivators, who have thus been reduced to the position of ordinary occupancy tenants. The change, however, is in some measure to be regretted, for the village communities, having the inducement which perfect security during the term of settlement afforded, did much to improve their estates, and brought them quite up to the standard of those villages in which the community were able to purchase the proprietary rights from the Saiyid owners, and little, if at all, behind those estates possessed by bhaiyachára communities in the western parganas. "Indeed," writes Mr. Cadell, "it seems strange that an arrangement which for more than twenty years worked so admirably should have been set aside without any sufficient investigation."

In 1860 the villages of the district were divided into 1,061 mahála, of which 497 were held in bhaiyachára, 246 in pattidári and 258 in zamíndári tenure. During the currency of the settlement from 1860 to 1890 the number of mahála greatly increased, and the number assessed by Mr. Miller was 2,992. Partitions were most frequent in Budhána, where the number of mahála was more than quadrupled since 1860. This was sometimes due to the Banias who had acquired a share and insisted on partition, but generally it arose from a dispute about the common land. The Játs are specially prone to make a free use of the power of partition, owing to their general wish to be independent of the authority of the lambardár, and this tendency is still as strong as ever. In 1890 the number of zamíndári mahála had increased to 1,347, of which 789 were held in joint zamíndári. Bhaiyachára mahála numbered 1,066 and pattidári 579.

Land-owners. The chief landowning classes in the district are Játs, Saiyids, Mahájans, Gujars, Rájputs, Tagas, Sheikhs and the Marhal family of Karnál. The Játs hold nearly one-fifth of the whole area, and are chiefly found in the Kairána and Budhána tahsíls. The

Banias and Bráhmans own eighteen per cent. and hold land everywhere, but are most powerful in Muzaffarnagar and Jánsath. The Saiyids hold seventeen per cent. and the great bulk of their possessions lies in the Jánsath tahsíl. Gujars are chiefly found in Kairána and the khádir lands of Muzaffarnagar; Tagas in Muzaffarnagar and Budhána; Rájputs in Kairána and Muzaffarnagar; while the Sheikhs are found everywhere, their largest possessions being in the Kairána tahsíl.

Karnál family.

The Marhal family of Karnál own between them 86 villages, of which 37 lie in the Muzaffarnagar pargana, 26 in Khatauli, eight in Bidauli, five in Baghra, four in Charthában and two each in Jansáth, Kairána and Gordhanpur. The final revenue demand of the entire estate is Rs. 54,964. The whole of this property belonged to Nawáb Ahmad Ali Khan, who was largely rewarded for his loyal services rendered during the mutiny. At his death the property was divided among his three sons, Nawáb Azmat Ali Khan, Nawáb Rustam Ali Khan, and Nawáb Umardaraz Ali Khan. All of these reside at Karnál, but they also have a house at Jarauda in this district.

Bania landlords.

Next to the Marhals come the Banias of Muzaffarnagar and Chhapar. The largest landowner is Kunwar Jagdish Parshad, who, with his brother, Debi Parshad, holds the estate of their father, Lala Kesho Das. The property consists of 56 villages, paying a revenue of Rs. 23,974. Of these, 23 lie in the Muzaffarnagar pargana, 18 in Bhukarheri, five each in Charthával, Khatauli, and Thána Bhawan, three each in Jhinjhana, Jánsath and Baghra, and one in Gordhanpur. Rai Bahadur Lala Nihal Chand of Muzaffarnagar holds a large property consisting of 41 villages, and paying a revenue of Rs. 20,461. Of these, fourteen lie in Muzaffarnagar pargana, seven in Bhukarheri, five each in Charthával and Baghra, three in Jhinjhana, two each in the Jánsath, Bhuma and Thána Bhawan parganas, and one in Khatauli. The property was for a long time in the joint possession of his father, Lala Sheo Narain, and his uncle, Udai Rám. Both of these rendered good service during the mutiny by supplying the officers with money, and were rewarded with a considerable amount of landed property. Rai Nihal Chand Bahadur is a leading man among the Hindus, taking a keen interest in social and public matters. He

represented these provinces in the Hemp Drugs Commission, and in return for this service was granted the title of Rai Bahadur. In November 1902 he was appointed a member of the Lieutenant-Governor's Council.

The Chhapar family of Banias now reside in Muzaffarnagar. The estate consists of 33 villages, paying a revenue of Rs. 23,861. Twelve villages belong to pargana Pur Chhapar, five to Thána Bhawan, four to Bhukarheri, three each to Muzaffarnagar, Chartháwal, and Shámli, and one each to Khatauli, Baghra and Gordhanpur. The estate is at present held by females, who are members of the family of Lala Nihal Chand. Their names are Musammat Darab Kunwar, Mukandi Kunwar, Lachhmi Kunwar and Gomti Kunwar.

Bohras.

Next come the Bohras of Muzaffarnagar, who own two large properties. Musammat Parbati, the widow of Baldeo Sahai, is in possession of 44 villages, paying a revenue of Rs. 8,162. Of these, fourteen lie in Muzaffarnagar, twelve in Khatauli, ten in Bhukarheri, seven in Charthâwal, two in Jánsath and one in Baghra. Musammat Sundar, another widow of Baldeo Sahai, owns 41 villages, paying an annual revenue of Rs. 7,886. Of these villages, eleven each lie in the parganas of Muzaffarnagar and Khatauli, ten in Bhukarheri, six in Charthâwal, two in Jánsath and one in Baghra.

Saiyid estates.

The Jánsath Saiyids hold five large estates. Saiyid Muzaffar Ali Khan, the son of Saiyid Khurshed Ali Khan, of Jánsath, owns 23 villages, of which eleven lie in Jauli Jánsath, eight in Khatauli, three in Bhuma and one in Muzaffarnagar, paying a total revenue of Rs. 11,775. Saiyid Hashim Ali Khan, the son of Ahmad Ali Khan, owns 22 villages in Jánsath and seven in Khatauli, assessed at Rs. 7,590. Saiyid Asghar Ali Khan, the son of Aftab Ali Khan, of Jánsath, has 21 villages in Jánsath and three in Bhuma Sambalhera, paying a revenue of Rs. 10,227. Saiyid Mahdi Ali Khan, the son of Hasan Ali Khan, is in possession of an estate consisting of five villages in Jánsath, three in Khatauli, and two in Bhuma Sambalhera, assessed at Rs. 6,867. Saiyid Abdulla Khan, another son of Hasan Ali Khan, owns seven villages in Jánsath and one in Bhuma Sambalhera, paying a revenue of Rs. 5,560.

The Saiyids of Bhandura in tahsíl Muzaffarnagar are now represented by Saiyid Asad Raza, Saiyid Baqar Raza and Saiyid

Iqbal Raza, the sons of Rája Raza Ali. They own between them 28 villages, of which fourteen lie in Jauli Jánsath, eight in Muzaffarnagar, four in Bhukarheri and two in Khatauli. The estate is assessed at Rs. 17,976. The head of the Tissa Saiyids is Saiyid Ewaz Ali, the son of Ali Hasan, who owns eight villages in Bhukarheri and six in Bhuma Sambalhera, assessed to a revenue of Rs. 8,313. The Saiyids of Kakrauli in Jánsath own eleven villages, of which six lie in Bhuma Sambalhera and five in Bhukarheri, with a revenue of Rs. 7,201. Saiyid Abul Hasan left the property in joint tenure between his heirs, the chief of whom are Saiyid Muhamdi Hasan, Amir Haidar, Wahaj-ul-Hasan, Jalil-ul-Hasan and Niaz Ahmad.

Ját possessions.

The chief Ját landholder in the district is Chaudhri Ghási Rám, the son of Chaudhri Jawahir Singh of Maulaheri in tahsíl Muzaffarnagar. He is the head of the great family of Maulaheri Játs, and owns twelve villages, paying a revenue of Rs. 9,736. Of these, six lie in Baghra, three in Muzaffarnagar, two in Khatauli and one in Bhuma Sambalhera.

Gujar landlords.

The largest Gujar landholder is Ráni Dharam Kunwar, the widow of Rája Raghubir Singh of Landhaura in the Sahááranpur district. She holds an estate of twelve villages, paying a revenue of Rs. 7,084 annually, which is the sole remaining portion of the great muqarrari of Rája Rám Dayál. Five of the villages lie in Gordhanpur, three each in the parganas of Pur Chhapar and Bhuma Sambalhera, and one in Bhukarheri.

Rájputs.

The Rájput landholders of the district are of little importance. The chief are the converted Rájputs of Kairi in the Kairána tahsíl and the Hindu Rájputs of Chandsena in Jánsath. The former hold four villages in pargana Shámli, assessed at Rs. 5,016. The property is at present held by Rao Maqsud Ali Khan, Abdul Baqir Khan and Abdul Latif Khan, the sons of Mahmud Khan, and by Abdul Ghafur Khan, the son of Daud Khan. The Thákurs of Chandsena are represented by Chaudhri Ghansiam Singh, the son of Umrao Singh, who holds five villages in Khatauli, assessed at Rs. 6,200.

Transfers.

Nothing gives a better idea of the progress of a district than an accurate account of the transfers of the landed property within its limits, the causes for these transfers, and the castes of those who have lost the land and of those who are the new proprietors.

enter on the contest in the hope of dispossessing the proprietor or worrying him out of his estate. The former party never, the latter only under the prospect of ruin, wishes for compromise. Decrees and balances accrue, the cultivators are unable to meet the accumulated demands; at last a suit for ouster is brought, and the cultivators lose their right of occupancy. From that moment the fight is over. The landlord lets out his fields to men from other villages, the old cultivators disperse, the site is abandoned, the houses fall in, the high-walled enclosures are levelled, and in a corner of the village a space is cleared for the low huts of málís or the yards of Chamárs. The principal reason leading to the adoption of such a line of action I believe to be that the Mahájan landlord does not see in what his real interest consists. He looks for increased profits from an increased share in the produce of the land, not from an increase in the produce itself: hence he seeks to cultivate it with men who will not haggle about their share. The independent qualities of Játs and Rájputs are odious to him. The qualities that distinguish them are precisely those which he most dislikes. First-rate agriculture, unceasing labour, and an intelligent tenantry are not his object. He prefers indifferent tillage and submissive hands. And what in this district is done on a small scale would, if occasion offered, be reproduced on a much larger. Population is abundant and agriculture is the chief resource. Hence, in as far as the village communities or cultivators with right of occupancy were destroyed, so far would the population depend for its subsistence on the terms which the mahájans chose to impose. But if the germs of social progress lie in the independence, the leisure and the comfort of the mass, and to such independence, leisure, or comfort the tenure of the mahájan is fatal, does not a system in an agricultural society, in proportion as it extends mahájan tenures and destroys the village communities and the occupancy tenants, militate against the conditions of social advancement? Indeed, it is difficult to see what benefit can at present be expected from large native landholders in this part of India. They do not understand the duties of landlords. They have no enterprise or wish to improve the country and forward its social prosperity, and they would

be the very last to interest themselves about the education or progress of the masses. All experience, I believe, proves, even if all *à priori* reasoning had failed to point out, that, as a rule, among an agricultural people great landlords and a flourishing community are incompatible; and most assuredly of all great landlords the least likely to belie experience would be the *sáhukars* of this district. A few large estates are in every way desirable, but what seems so objectionable is the tendency to have nothing but large estates."

Mr. Cadell thus writes of the Bania land owners:—

"Justice compels me to say that in this district the Banias have, on the whole, shown themselves no worse than proprietors of other castes. Almost without any exception large proprietors have done nothing for their land, and Banias, if they do nothing more, generally manage to settle hamlets where population is deficient. It is only the smaller Bania landlords that have time for detailed oppression, and the worst of these are certainly bad enough; they treat their tenants as they do their debtors; their chief endeavour is to get them more and more into their hands, to reduce the occupancy tenant to the position of a tenant-at-will, and if he is then troublesome, *i.e.* something above the cringing Chamár, to eject him from the village. But the worst petty Bania proprietor is equalled in harshness and surpassed in courage and determination by the bad Saiyid or Pathán landlord, and except that people resent oppression on the part of a new tyrant more than they do on that of an old one, it is likely that the unprivileged and unprotected cultivator would find little to choose between the two, between the new landlord and the old, and would probably prefer the Bania to the Pathán, or the Sheikh or Ját, if not to the Saiyid. The protected tenant, on the other hand, is safest with the old landlord, who has influence enough to obtain from the tenant the not very valuable but highly-prized present of hay and straw, fuel, molasses, &c., upon which in many villages the Bania can only count when the tenant is deprived of his rights. It is probably from the same cause, the feeling of the comparative security of their influence, that Saiyid landlords often allow to their tenants a freedom in building and in planting which the Bania would

never cheerfully yield; and on the whole the old proprietor, if, when roused, he is a more violent, is a less insidious, enemy than the new, and, when he is on good terms with his tenants, is a more generous and kindlier friend. In most instances, indeed, the worst feature of the Bania landlord is his conduct in obtaining land, not after its acquisition; and when the new proprietor has swindled cultivating proprietors out of their ancestral land any terms between the two are impossible; and such villages furnish the worst instances of Bania oppression; and it is chiefly in the interest of the poor and ignorant that Government interference is required, and can be productive of good. The reckless Saiyid knows well enough how his career of extravagance will end; the petty owner needs what protection the law can give him from fraud, and good policy demands that every obstacle should be thrown in the way of the usurer obtaining land from the class which suffers most injustice during, and the greatest oppression after, the acquisition by the money-lender of their ancestral land."

Recent transfers.

Between 1860 and 1890 the amount of transfers was about 60,000 acres. The chief losers were the Saiyids and Gujars, who between them lost more than half the total area transferred. Over 8,500 acres passed out of the hands of Government to other proprietors, and this area should properly be excluded from the rest. The Játs lost nearly 7,800 acres, and the Rájputs, both Hindu and Musalmán, nearly 3,000 acres. Besides these, the Biluchis, who parted with nearly 7,500 acres, alone deserve mention, as they lost over one-third of their small property. The losses of the smaller proprietors are more considerable than would appear from the figures, as the Játs of Maulaheri largely extended their possessions. The chief gainers were Banias who increased their estates by over 38,000 acres. Next to them come Sheikhs, Khattris, Bráhmans, the Karnál family and Bohras. It thus appears that nearly three-fourths of the land transferred passed into the hands of the money-lenders.

During the past ten years the total number of transfers has been 309, and in 208 of these the losers were Saiyids, Sheikhs and Patháns, which shows that the old tendency of the

Musalmán proprietors to lose their possessions through extravagance is still maintained at the present day. Mr. Cadell's remark that transfers in this district have been uninfluenced by the revenue demand applies equally to the present period. Since Mr. Cadell's settlement the number of cases under private sales has increased almost systematically. The vendors are mostly Musalmáns, Rájputs and Gujars, and the reason for their decline is obviously the same now as it has been in the past. In the case of the Saiyid and Sheikhzada communities large properties have dwindled into petty shares of small area, while the expenses have remained the same. The Rájputs and Gujars of this district are reckless in the matter of cultivation and prefer to follow their own pursuits. During the years 1890 to 1895 the average number of cases of sale under orders of court was 203 annually, while there were on an average 734 cases of private sale and 561 cases of transfers under mortgage. These figures show a constant increase over those of the period of the former settlement. During the years 1895 to 1900 the average number of sales under order of court rose to 221, while private sales increased to 1,010 and transfers under mortgage to 892. Losses have been greatest on the part of the Sheikhs, who are responsible for over one-third of the total number of transfers, while next to them come Patháns, Maháјans and Saiyids. The chief gainers, strange to say, have been the Saiyids, whose property has largely extended of late years throughout the whole of the Jánsath tahsíl. Next to them come the money-lenders and the Játs. Transfers have been numerous in Jánsath alone, the only other parganas in which any number of cases have occurred being those of the Budhána tahsíl, Baghra, Shámli, and Jhinjhana.

CHAPTER IV.

Revenue and Administration.

For administrative purposes the district is divided into four tahsíls, each of which comprises several parganas. The Muzaffarnagar tahsíl, which occupies the north central portion of the district, is made up of the five parganas of Muzaffarnagar, Charthâwal, Baghra, Pur Chhapar, and Gordhanpur. The Jánsath tahsíl in the south-east contains the parganas of Jauli-Jánsath, Khatauli, Bhuma Sambalhera and Bhukarheri. The south-western tahsíl is known as Budhána, and contains the three parganas of Budhána, Shikárpur and Kándhla. Lastly comes the north-western tahsíl known as Kairána, which is divided into the five parganas of Kairána, Shámli, Thána Bhawan Jhinjhana and Bidauli. The whole is in the charge of the Collector of Muzaffarnagar under the supervision of the Commissioner of Meerut. Administrative divisions.

The sanctioned executive staff of the district consists of a Collector, four full-powered Magistrates, of whom one is usually a Covenanted Civilian, four Tahsíldárs with magisterial powers, a District Superintendent of Police, a Civil Surgeon, who is generally an Assistant Surgeon in charge, and a Deputy Inspector of Schools. Besides these, there are three benches of Honorary Magistrates in the municipal towns of Muzaffarnagar, Kairána, and Kándhla, respectively, the members of which are invested with 3rd class magisterial powers, and dispose of petty criminal cases occurring within municipal limits. There are also two Honorary Magistrates sitting singly, one Saiyid Mahdi Ali Khan, at Jánsath, with jurisdiction within the Jánsath and Miranpur police-circles, and the other, Saiyid Murtaza Husain, who resides at Jauli and exercises jurisdiction within the circles of Bhopa and Gordhanpur. For the purposes of civil jurisdiction District staff.

the whole district lies within the Sahāranpur judgeship. There are two civil courts in the district, that of the Munsif of Muzaffarnagar and that of the Munsif of Kairána. Appeals from both of these lie to the Civil Judge of Sahāranpur.

Changes in the subdivisions.

The administrative changes within the district have been very great since the British conquest, and the existing parganas, owing to the numerous alterations which have taken place in the boundaries, represent the Akbari mahâls only in name. In the days of Akbar the whole of the district belonged to Sarkár Sahāranpur with the exception of pargana Kándhla, which lay within the boundaries of Sarkár Dehli. At that time the pargana of Muzaffarnagar was known as Sarwat, the name being changed to Muzaffarnagar in the reign of Sháhjahán, when Sarwat and Khatauli were bestowed upon Saiyid Muzaffar Khan Khanjahán, in whose honour the town of Muzaffarnagar was founded by his son. The present pargana of Gordhanpur was then known as Tughlaqpur from the village of that name on the left bank of the Ganges Canal in Pur Chhapar. The name was changed to Nurnagar in 1842, but from 1855 the tract has borne the name of Gordhanpur. The present pargana of Shámli is made up of a portion of what was formerly Kairána with the addition of the old pargana of Banat. The subdivision was known as Shámli-Banat up to the settlement of 1860. A village of Kairána named Muhammadpur Zanardar formed a portion of the jágír of Nawáb Hakím Muqarrab Khan in the reign of Jahángír, and was bestowed by him on a follower, who founded a bazár in Muhammadpur and called it Shámli after his own name. The jágír remained in the family of Muqarrab Khan until the reign of Bahádur Sháh, who resumed it and formed it with a few other villages into a tappa, which in course of time acquired the name of a pargana.

The names Jauli-Jánsath and Bhuma-Sambalhera explain their origin. In the former case, there was a single pargana of Jauli, from which Jánsath was formed through the influence of the Saiyids in the reign of Farrukh Siyar. It was incorporated with what remained of Jauli in 1842 under its present name, and the tahsíl is now usually called Jánsath. Bhuma was a separate pargana until Mr. Thornton's settlement, when it was

broken up and the greater portion was included in Bahsuma. The latter pargana was again dismembered, and the northern portions went to swell the area of the reconstituted pargana of Bhuma and part to Bhukarheri. Bhuma is now included with Sambalhera as one pargana, known as Bhuma-Sambalhera or simply Bhuma. The present pargana of Shikárpur is made up of portions of the two old Akbari parganas of Shoron-Palri and Khudi: the latter is the old name of the town of Shikárpur. The pargana of Thána Bhawan was known in the days of Akbar as Thána Bhim, a name derived from the founder of the principal town; but since the conquest the town has been called Thána Bhawan from the celebrated Hindu temple of Bhawáni.

Formation of the district.

After the conquest in 1803 the district was attached to Moradabad. In August 1804 the area comprising the present district of Muzaffarnagar was assigned to Sahàranpur, which then extended from the Siwálik hills as far south as the northern parganas of Bulandshahr, then a portion of Aligarh. For the first two years part of the district was administered by the Resident at Dehli until 1806, when the unwieldy tract was divided into a northern and southern charge under Collectors stationed at Sahåranpur and Meerut. It was not till 1824 that the present district was formed by creating a Sub-Collectorship at Muzaffarnagar, with revenue jurisdiction over the parganas of Muzaffarnagar, Baghra, Shámli, Bidauli, Jhinjhana, Charthâwal, Khatauli, Jauli, Pur Chhapar, Gordhanpur, Bhukarheri, Jánsath, Shoron, and Lalukheri. Mr. W. Dundas was the first Sub-Collector, and he was succeeded in 1826 by Mr. Franco, during whose administration the Sub-Collectorship was converted into a regular district, and further changes took place which reduced the Sahåranpur district proper to only twenty-five parganas. At this time Lakhnauti and Nurnagar were taken away from Sahåranpur. Of the parganas named above Jauli is now included in Jánsath and Shoron in Shikárpur.

Further changes.

The next great series of changes took place in 1841 consequent on the settlement of 1838—1840, when 134 villages were transferred from Sahåranpur to this district, comprising 72

lages from Thána Bhawan, 16 from Chaunsatkheri, 12 from Roorkee, 10 from Deoband, five each from Gangoh, Nanauta, and Manglaur, four from Nákur, three from Saháranpur, and one each from Rámpur and Jaurási. These were distributed as follows: Thána Bhawan retained 53 villages, while 20 each were assigned to Jhinjhana and Chartháwal, 16 to Gordhanpur, five to Baghra, four each to Shámli, Bidauli, and Muzaffarnagar, three to Pur, two to Kairána, and one each to Budhána, Jansáth, and Khatauli. In return for this, 93 villages, assessed at Rs. 69,781, were transferred to Sahάranpur at the same time. From the old pargana of Lakhnauti 58 villages were given to Gangoh, three to Nákur, seven to Rámpur, and one to Kátha. Of the remainder, 17 villages were taken from Nurnagar, five from Pur Chhapar and two from Baghra: of these, four were transferred to Deoband, eight to Manglaur, nine to Roorkee, and three to Jawalapur. These arrangements were sanctioned by Government and came into force from January 1842. At the same time that these changes took place in the north, the southern boundary was enlarged by the transfer of parganas Shikárpur, Budhána, Kándhla, Kairána, Gangeru, Phugana, Titarwára and Bhuma-Sambalhera from Meerut. Of these, Gangeru and Phugana have been absorbed in Kándhla, and Titarwára in Kalirána. In 1820 Gangeru contained only two villages, Titarwára had only eight, Shoron six, Phugana seven, Lalukheri six, and Jauli and Sambalhera sixteen each, so that the necessity for absorption is evident. The difficulty of identifying the exact areas of the old parganas is manifest, not only on account of the numerous changes, but also by reason of the great increase in the number of maháls.

In 1853 there were many other changes of minor importance, the alterations being chiefly internal. Twelve villages were transferred from Meerut to Muzaffarnagar, one each being given to Jansáth and Bhuma from the old pargana of Niloha Tárapur, and two from Chaprauli to Kandhla. At the same time one village was transferred from Bhuma to Niloha.

Settlement of 1803.

The first settlement of the district followed on the orders given to the Collector of Moradabad on the 2nd of October 1803,

directing him to attach to his own district such portions of the conquered Mahratta territory as lay near the Moradabad frontier, and to make a settlement for one year on as fair and moderate terms as could be attained with the information available. At a meeting of the Collectors of Moradabad and Etáwah and the Agent of the Governor General at Farrukhabad, which took place at Koil on the 28th of October, it was arranged that the tract now comprised in the district of Saháranpur Muzaffarnagar, and part of Meerut should be managed by the Collector of Moradabad, and this allocation was confirmed as a temporary measure in November. It was already recognised that a subdivision of this portion would be necessary at an early date on account of the extreme distance of the north-western Duáb from Moradabad, and the consequent difficulty of enforcing efficient civil authority near the Sikh frontier. In December 1803 a new arrangement was made by which the tract was to be formed into a separate charge under Mr. J. D. Guthrie; but his transfer did not take place till the 30th August 1804, on account of the disturbed state of the district. It would thus appear that the first settlement was made by Mr. W. Leycester of Moradabad; but no further information on this point is available.

The early muqarraridárs.

During the first two years of British rule the Government was naturally compelled to follow the existing arrangements. Large tracts of country were then held by the great muqarraridárs, which rendered settlement operations easier. Rája Rámdayál, of Landhaura, held the greater portion of the present pargana of Pur Chhapar and some estates beyond its limits. Rája Nain Singh, the Gujar chieftain of Bahsuma, remained master of Bhuma; while the Marhal family, led by Muhamdi Khan, Mansur Khan and Ghairat Ali Khan, retained possession of the greater part of Muzaffarnagar, Shoron and Charthával, which they had formerly held in jágír for the support of troops. The parganas of Banát and Baghra were held on a similar tenure by Najabat Ali Khan. The descendants of Khánjahán held nearly the whole of Khatauli in detached estates, and the remainder was in the possession of a Rájput muqarraridár. The greater part of Jauli-Jánsath was held by the Saiyid families, and

Bhukarheri and Sambalhera were shared between the Gujar chiefs and smaller muqarraridárs. Up to the end of May 1805 the Collector performed the duties of Magistrate and Collector for both divisions of Sahâranpur. The office of Magistrate of the southern division was then handed over to the newly-appointed Judge and Magistrate of Meerut; but the separation of the duties of Magistrate and Collector for Sahâranpur did not take place till the 27th of October 1805.

Settlement of 1805.

The first triennial settlement from 1805—1808 was made by Mr. Guthrie. In his letter to the Meerut Magistrate, still preserved in Board's records of May 24th, 1805, he shows his partiality towards the great landowners of the district, and also gives an interesting account of the state of affairs then prevailing. This support given to the larger landholders was rendered almost necessary on account of the frequent inroads of the Sikhs and Pindáris, for the Collector had no military force at his disposal and was compelled to depend on the native aristocracy for the maintenance of British authority. Some idea of the damage done by the Sikhs may be estimated from the fact that in 1805 the loss of revenue caused by the destruction of crops in the Sahâranpur district as it then stood, and exclusive of the parganas under the Resident at Dehli, was estimated at Rs. 86,905; without counting the cultivator's shares of the profit and the plundering of cattle. In July 1805 the Collector wrote :—" The loss in cattle sustained by the zamíndárs in these parganas near the Jumna is ruinous in its present effects and future consequences. From the best information that I can procure the number of cattle driven away from the district by the Sikhs amounts to 30,000." Besides this, a large number of villages were plundered or burnt and contributions in money and grain were extorted by the Sikhs. This naturally resulted in a state of depression owing to the loss of stock and capital which could not be quickly replaced, so that it was many years before all traces of the misrule that prevailed before the conquest can be said to have been eradicated. To such a degree did the influence of the Sikhs prevail, that the people allowed their country to be divided into pattis, each of which paid blackmail to certain Sikh Sardárs. From this and also from the exactions practised

by the Mahrattas arose the great estates of the farmers: just as the similar system of táluqdárs came into prominence in Oudh. Although the system possessed some advantages, it resulted, on the other hand, in the entire depression of the smaller zamíndárs, who, not only from want of capital but also from lack of confidence in any form of government whatever, preferred to allow their estates to be farmed with a certainty of sharing a stipulated part of the produce and to forego the advantages to be derived from managing their own land. This state of things had gone on for a long time before the British rule, and after the conquest it was impossible to immediately inaugurate a new system.

Mr. Guthrie's settlement was based on the estimate of tahsíldárs, checked by references to former accounts. The Collector went on tour in November 1805, and inspected each pargana as well as he could, making an actual measurement of the crops whenever any zamíndár objected to the proposed assessment. This settlement does not, either owing to its moderation, to fairly high prices, or to good seasons, seem to have pressed heavily. Wherever any doubt occurred it was ruled in favour of the landholders, but never to such an extent as to unduly lower the revenue. The demand was, as a whole, distinctly high, for but little increase was attempted for many years, and in some cases it was found necessary to grant remissions or suspensions. As only the figures of the whole district of Sahàranpur are available, it is impossible to state the revenue of the tract now included in Muzaffarnagar.

Transfer of the Dehli parganas.

About the middle of 1805 the parganas under the charge of the Resident at Dehli were transferred to the Collector of Sahàranpur. These parganas were for a time under the hand of Begam Somru, and in reviewing her accounts the Collector asked for an explanation as to the highness of the charges for collection. To this she replied that during the Mahratta war no zamíndárs paid rent willingly, and therefore she was obliged to hire half the inhabitants of the village as matchlockmen, in order to keep the rest in subjection. Mr. Guthrie experienced the same difficulty, as he found it impossible to realize the revenue until Colonel Burn's detachment marched to Sahàranpur.

The lands held in farm by the Gujars and other chieftains were continued to them, and they agreed to abstain from collecting transit and bazár dues for their respective grants, and for this they neither asked nor received compensation.

Settlement of 1808.

The second settlement, that of Mr. Dumbleton, was concluded for another term of three years from 1808—1811, and owing either to inherent defects, or to accidents of seasons, or to the rigidity of the revenue system, or to all those causes combined, it led to many transfers and much distress. Although, as Mr. Cadell pointed out, it seems strange that any villages should have been able to pay at that time a revenue even greater than imposed at present, it must be remembered that the great landholders were able to protect their villages to some extent from the Sikh raiders, and the position of the more northerly parganas may have helped to lessen their insecurity. The attention of the Sikhs was chiefly directed towards the Meerut district, and consequently they appeared to have been much oftener round Khatauli and Miranpur than in the north of Muzaffarnagar. This part of the district, which was held by the broken-down Saiyid zamíndárs, undoubtedly suffered extremely, and very few villages now remained in the hands of their original proprietors. Elsewhere, too, wherever the village community was disunited, the Government demand was met with the greatest difficulty, and assessments that at the present time would seem only moderate then led quickly to transfers. The settlement, too, began with a famine which only served to bring about sooner the inevitable result. This settlement was intended to have been permanent; but fortunately the Board of Directors refused to sanction the arrangement. In 1811 there should have been another settlement, but Government, availing itself of the silence of Regulation X of 1812 in regard to it, left the assessment undisturbed, and the duty of the Collector, Mr. Oldham, was confined to the settlement of lapsed farms and of those few estates the proprietors of which declined to abide by the existing arrangement. Thus the second settlement was allowed to remain in force for a further period of four years ending in 1815. As it began, so it ended with a famine. The spring crops in 1815 were very seriously injured and in some

cases destroyed by the early rains, and this calamity was followed by a drought.

Settlement of 1815.

The next settlement was a quinquennial one, from 1815 to 1820. Mr. Shakespear, to whom the task was assigned, was so impressed with the distress which prevailed, that he granted reductions in all the southern parganas, as well as in most of the adjoining parganas of Meerut, which afterwards contributed villages to the district of Muzaffarnagar. In Khatauli alone he reduced the demand for 78 estates from Rs. 52,289 to Rs. 45,708 in the first, and Rs. 47,669 in the last year of settlement. This was far from meeting with the approval of the Board of Commissioners, who considered that Mr. Dumbleton's assessment was moderate, simply because the revenue had always been collected, oblivious of the fact that in 1814 alone 21 villages in Khatauli had been put up for sale and 13 were sold for arrears. As far as it is possible now to judge, Mr. Shakespear's reductions were absolutely required; but unfortunately he did not furnish detailed reasons for the reduction, while his estimates of assets were shown in many cases to be untrustworthy. Moreover, the Board did not take into any account Mr. Shakespear's desire to save, as far as possible, the old proprietors from destruction, nor was this recognised as desirable till many years later.

Accordingly, Mr. Calvert, who was already in charge of the northern division, was directed to revise the settlement of some of the principal parganas; but his other duties, his long indisposition and subsequent decease prevented the revision, and the Board was obliged to submit their report in 1819 without making any further attempt. Although it is entirely useless to endeavour to ascertain the actual revenue of the present district of Muzaffarnagar at that time on account of the numerous changes in the parganas that have since occurred, it may be noted that Mr. Shakespear's assessment involved a decrease of Rs. 94,997 in the first year and of Rs. 16,185 in the last, for the whole district of Meerut. As a matter of fact, the remissions were individually small except in Dádri and Dasna, neither of which has anything to do with this district. Mr. Dumbleton's settlement had been unduly severe in Bhukarheri, and, although

modifications had been made by Mr. Oldham, still further reductions were granted at the third regular settlement.

Generally speaking, Mr. Shakespear's settlement brought reduction or equalization except to the bulk of Pur Chhapar, which came under a different arrangement. More than three-fifths of the present pargana of that name was included in the muqarrari of Rája Rámdayál and only came under settlement in 1813. The township of Pur and the outlying villages belonging to it, as well as other estates in which Saiyids had formerly more distinct rights, were withdrawn from the muqarrari after the first settlement, and were assessed by Mr. Dumbleton at a sum which was never exceeded till 1860. On the death of Rája Rámdayál in 1813 villages to the number of 31 in all were settled with the original proprietors, while three remained in the hands of his daughter-in-law for 17 years. The lapsed villages were first settled by Mr. Chamberlain, whose assessment was very severe, especially as the pargana was then very deficient in means of irrigation and constantly liable to the influences of drought.

Settlement of 1820. The first quinquennial assessment was extended for a second period of five years in every district except Meerut by the orders of Government in 1818. It was during this time that the present district was first formed by making Muzaffarnagar the headquarter of a separate Sub-Collectorship, consisting of ten parganas, to which seven were subsequently added from Meerut. The fourth regular settlement, however, did not take place till 1825. There was a revision in 1820, but the report is not available and the accounts are contradictory. In some villages the revenue was maintained throughout, and in others there was a progressive increase said to have been made by Mr. James Fraser. In Regulation VII of 1822 an attempt was made to remedy the existing state of confusion as to the rights and liabilities by introducing a more accurate and elaborate system of record; but nothing was done till 1825, and so cumbersome was the machinery then employed that it was found necessary to direct that, wherever the inquiry contemplated by the Regulation was not completed, a third summary settlement for the years 1825 to 1830 should be made until such time as the

revision could be effected. We know, however, for certain that the lapsed villages in Pur Chhapar were resettled in 1820 for five years by Mr. Moore. He did not raise the assessments of his predecessor, and in some cases he reduced them; but the rights of the communities were treated either with disfavour or neglect, and the system of farms was generally introduced. Fortunately, however, only one man, Sheikh Kallan of Rajupur in Deoband, profited by the new policy. He had been formerly in the Mahratta service and latterly had held the rank of Captain under the British Government. In some cases he is said to have farmed with the consent of the proprietors; in other villages the zamíndárs refused, or were said to have refused, to engage; and in others the owners were recorded as not having attended. Sheikh Kallan, however, never succeeded in becoming permanent owner of the large property thus obtained, for his exactions became so notorious that an investigation was made in 1822 and the farms were cancelled, the proprietary communities being again admitted to engagements.

The settlement of 1825 was concluded by Mr. Cavendish in the northern parganas and by Messrs. Dundas and Boulderson in those of the south. This settlement brought no considerable enhancement. There was a slight rise in Muzaffarnagar and Pur Chhapar, chiefly owing to the lapse of revenue-free holdings. The total revenue of Pur Chhapar was not reduced by Mr. Cavendish, who satisfied himself with a minute investigation in order to equalize the incidence of the demand. In Bhukarheri the assessment still remained below that of the second settlement. In Bhuma-Sambalhera a reduction was granted by Mr. Tulloh who settled this pargana for the period from 1824 to 1825. In Khatauli and Jánsath the records are too incomplete to warrant any definite assertion, but it may safely be assumed that there was no general enhancement. Settlement of 1825.

Mr. Franco, the first Collector of Muzaffarnagar, was entrusted with the duty of making the fifth regular settlement, which, though intended to last for five years only, was confirmed for a second period of five years and remained in force till 1840. This settlement again aimed at equalization rather than Settlement of 1830.

enhancement, except in one pargana, Pur Chhapar, and here the increase in the demand was again remitted a few years later by Mr. Thornton. Pargana Bhuma Sambalhera, which was still retained in the Meerut district, was again settled by Mr. Glyn in 1831 at a slight increase on the old assessment, but three years later his settlement was revised by Mr. Elliot, and the assessment was again raised, the demand eventually fixed being more than 15 per cent. in excess of that assessed by Mr. Tulloh. The result of this was the complete ruin of several families of Saiyids, for the demand was then greater than that which could be maintained even after the introduction of the canal.

Settlement of 1840.

The sixth regular settlement was made under Regulation IX of 1833. The preliminary steps were taken as early as 1836, when Mr. Dick commenced the measurements, but the entire district was remeasured by Mr. Thornton in 1838 and distributed into circles containing soil of a similar quality. For these circles average rent-rates were obtained which formed the basis of the settlement. The information with regard to this assessment is in many points insufficient, for owing to the mutiny the whole of the detailed records were lost. Mr. Thornton had previously settled Sahāranpur on the basis of a natural soil classification. In Muzaffarnagar he introduced an artificial classification with regard to the home-land in the immediate neighbourhood of the villages, which he classed as *misán*. Of the whole area so much was assessed as *misán* as came up to the average proportion of that class of land to the entire holding, while the remainder was entered as *rausli* as some reward for the cultivators' industry. This average proportion he found to amount to 16·5 per cent. In deciding upon this principle of action, the unequal state of cultivation and the pressure of assessment on the individual villages were found to be great obstacles to an equal distribution of the demand. The effects were still visible of the assertion by the former government to an absolute proprietary right in the soil, and to the exaction of a full rent from the humbler classes, while peculiar consideration was shown for many of the higher ranks the demand in their cases being frequently lowered to what was really a very small sum. Many of the higher classes had no

capital to assist their tenants, and at the same time were not able to resist the temptation of exacting the highest rent they could get, so that frequently agriculture was in a very depressed condition. In many villages the former revenue was assessed at a cultivating rate, and here the new demand was reduced so as to leave a fair margin of profit to the proprietors. Further, although the natural soil classification was well known to the people, its application was a matter of some difficulty for the purposes of assessment, inasmuch as the rents were almost invariably paid in kind.

Mr. Thornton's system.

In his treatment of irrigated or rather irrigable land Mr. Thornton differed from many other officers. He distinguished the land actually irrigated during the year of measurement from the land irrigable, but not irrigated, from wells or canals. His argument was that of all the land round a well, although the whole is watered in the course of two years, only half is irrigated in either one year. He therefore treated both as irrigated land in order to get the real produce of the year. He thus took the average produce of the irrigated and irrigable but not irrigated, land, and applied the rate thus obtained to the whole irrigable area. Where money rents are paid, the average rent is to be looked for; but here, where rents are paid in kind, it would have been unfair to have assumed the produce of irrigated land for all the land watered in that year and also for all the land watered in previous years, but not in the year of measurement.

Having fixed on homogeneous circles according to soils, the next step was to ascertain fair average rent-rates for each class of soils. To accomplish this, a rental was formed for the whole cultivated area of each denomination of soil in each circle by applying average money-rates to the whole extent of each kind of crop found in that denomination, and then this rental was divided by the sum of the cultivated area of that particular denomination of soil. The result obtained was taken as the average rent-rate for that class of soil in that particular circle. The discovery of the money-rates for each kind of produce was a matter of some difficulty, for most of the tenures were bhaiyachára, where no rent was paid, and even when rent was paid,

it was generally taken in kind and not in cash. The only exception to the prevalence of rents in kind was in the case of sugarcane, cotton, fodder, and maize, for which money-rates were always paid as a matter of custom. In the case of rents paid in kind the entire produce of a field was first correctly ascertained and one-tenth was struck off in lieu of wages for cutting and clearing, and then from each remaining maund a fixed proportion was assigned to the landholder. To this calculation he applied the average prices ruling, and thus obtained his average rent-rate. He derived his estimates and the amount of produce from the village accounts of the division of crops for a period of 14 years, and also, in the case of the rabi crops, by selecting three or four villages in each circle and estimating the actual produce of the standing crops field by field. Having proceeded thus far, he applied the average of the money-rates for the previous 20 years to the produce totals to give the estimated rental, and the revenue-rates were found by deducting 35 per cent. from the average rent-rate.

Defects of this assessment.

One of the chief defects of Mr. Thornton's assessment was that he determined the limits of his various circles during and not after his measurements. He did not possess at the time of measurement that exact knowledge of the tract that was required before estates could be properly classified, and thus far too much was left to the amíns. Another defect was that the rates assumed in the southern parganas were too low. Mr. Thornton came from Sahâranpur, and, finding that the northern parganas of Muzaffarnagar generally resembled those of the former district, appears to have failed to notice the great improvement in the nature of the land towards Meerut. Fôr example, it is impossible to suppose that the land of Khatauli and Jánsath should have been worth less than that in Pur Chhapar, especially as the former possessed ample means of irrigation. At the same time, it must be remembered that the southern parganas deserved easy treatment, for, until the separation of the Meerut and Muzaffarnagar districts, the tendency had always been to consider the lands of Muzaffarnagar as equal in quality to the greatly superior soil in the southern districts. Besides this, however, Mr. Thornton's assessment was marked by many inaccuracies

arising from the necessity of using the average kharíf produce for every kind of soil and the inclusion in most circles of very inferior as well as distinctly good villages. This would not have mattered so much had not Mr. Thornton claimed for his rates an absolute infallibility which was admitted by his immediate successors.

The assessing officers.

Mr. Thornton settled the great part of the district, including Thána Bhawan, which was assessed in 1838 before its transfer from Sahāranpur in 1842. The parganas of Bhuma-Sambalhera, Kairána, Kándhla and Shikárpur were settled by Sir H. M. Elliot, while still in the Meerut district, and Budhána, which formed a part of the jágír of the Begam Somru, was settled by Mr. T. C. Plowden. Sir H. M. Elliot, unlike Mr. Thornton, to a great extent disregarded soil distinctions, and adopted a pargana rate for irrigated and unirrigated land alone. His method was to convert the average produce rates of wet and dry soils into money-rates at the average market value of the day, testing the result by personal inquiry and at the same time taking special circumstances into consideration.

Working of the 1840 settlement.

The settlement was confirmed for a period of 20 years. It followed close upon the famine of 1838, and it is probable that the assessment, following so closely after so terrible a drought, was influenced by the effects of this calamity. For the full period the district enjoyed comparative peace and prosperity. In April 1854 the Ganges canal was opened, and from that year irrigation steadily increased and was gradually extended to the more distant villages. The canal, too, provided communication with the more distant districts to the east, and the construction of the Trunk Road through this tract secured easy access to the markets both to the south and north. The settlement was on the whole moderate or low. In Pur Chhapar Mr. Thornton granted a reduction on the old assessment, and in many of the overburdened estates he gave distinct relief. The enhancement of 20 per cent. in Bhukarheri was chiefly taken from the backward estates which had improved, while at the same time several of the most heavily-assessed villages were granted reductions. Elsewhere, the Saiyids were treated with marked consideration, and their villages in some cases were held on a merely

nominal assessment. The average demand for the four years preceding the expiry of the settlement was Rs. 11,15,123.

Settlement of 1860.

Preparations for the new settlement commenced from 1860 under Mr. Keene, with Mr. A. Colvin and Rai Nanak Chand as his assistants. Mr. Keene left the district after having assessed Gordhanpur, Budhána and Shikárpur, and was succeeded by Mr. S. N. Martin, who completed the settlement. Mr. Martin himself assessed the parganas of Muzaffarnagar, Baghra and Pur Chhapar. Mr. Colvin settled Bidauli, Kándhla, Kairána, Shámli, Jhinjhana, Thána Bhawan and Charthâwal, and Mr. C. Grant assessed the parganas of Bhukarheri, Sambalhera, Jauli-Jánsath and Khatauli. The final report was received in 1867. When the settlement operations commenced, the district had not recovered from the effects of the mutiny. The result of the disturbances of 1857 was that wide areas of land had fallen out of cultivation and large arrears of land-revenue were still outstanding. Following on this came the famine of 1861, which fell with considerable severity on this district and resulted in extensive emigration. In addition to the famine, towards the close of the year cholera made its appearance and swept over the western parganas. The Settlement Officer had to deal with a district weakened by war, famine and pestilence. Cultivation had decreased in several parganas; in Thána Bhawan by 8·7 per cent.; in Jhinjhana there was a decrease of 15·4 per cent., showing only 56·8 per cent. of the assessable area under cultivation; in Bidauli the figures were 17·1 and 41·9 per cent., respectively, and in Kairána 15·5 and 67·8 per cent. Taking the whole district, the land-revenue by the settlement of 1840 amounted to Rs. 11,19,839 at an assessment based on 66·66 per cent. of the assets, and had the assessment been at half assets the Government share would have been only Rs. 8,39,879. At the revision in 1860 the demand was fixed at Rs. 11,40,644, showing an actual increase of only Rs. 20,805 on the previous assessment, but involving a potential increase of Rs. 3,00,765. This enhancement is attributed to the increase in the total cultivated area, to the resumption of revenue-free grants, and the great advance in canal irrigation. Rents, whether in cash or in kind, would appear to have remained almost stationary

during the currency of Mr. Thornton's settlement; prices had risen little, and the average amount of produce raised from a given area, the mode of cultivation and the proportion of each crop had not materially altered in 1861.

Proposa for a pe manent settlement.

The progress of the settlement was contemporaneous with the discussion regarding a permanent settlement, which ended in the definite declaration of the Secretary of State in March 1868, that a settlement in perpetuity might be made in all estates in which the actual cultivation amounted to 80 per cent. of the culturable areas. This resulted in an examination of settlement papers in order to ascertain which estates were eligible for permanent settlement under the rules. This examination was carried through at once, and, with the exception of Bidauli and Gordhanpur and certain estates liable to fluvial action, the great majority of villages which showed the requisite amount of cultivation were recommended for permanent settlement. It was reported that 755 villages paying a revenue of Rs. 8,72,581 were entitled to a permanent settlement, while in 60 others the proprietors preferred to retain their temporary engagements. In 24 villages in which the assessment had been fixed at Rs. 20,730 the proprietors were entitled to a permanent settlement at a revised demand of Rs. 22,318. A second despatch, imposing additional conditions before permanency could be granted, was received in 1867, and in the following year Mr. A. Cadell was deputed to make the necessary inquiries. These inquiries were of course confined to those villages in which 80 per cent. of the assessable area was under actual cultivation. In the great majority of these it was found that either there was a probability of the introduction or extension of canal irrigation, or that the assessment was so low that the permanent settlement could not be recommended. In the nine parganas lying to the west of the Káli out of 579 revenue-paying estates, 395 were eligible under the 80 per cent. rule; but only 78 of these were recommended for permanent settlement, and even with reference to them it was proposed that the permanent assessment should be stated in produce, the money value of which could be calculated anew at such intervals as Government might appoint. The revenue of these 78 villages

amounted to Rs. 1,44,898, or about one-eighth of the demand for the whole district. In the tract lying to the east of the Káli the assessments were found to be generally so low and unequal, that not only were no recommendations made for permanent settlement, but eventually the settlement of the upland portions of six parganas was disallowed in March 1870, and a revision of the Government demand was ordered to be taken in hand.

Mr. Keene's system.

To return to the settlement of 1860. The mode of assessment adopted by Mr. Keene was to obtain from the village papers the total area and rental for the past five years, and after dividing the latter by the former to arrive at a produce value, which, applied to the cultivated area at settlement, gave what corresponded to the estimate of the village accountant of the old surveys. Again, where rent was paid in kind, average rates were formed by the application of Mr. Thornton's previous appraisement to the mean area devoted for five years to the various crops for which rent was paid in kind. This result was added to the average rate for crops for which rent was paid in cash, and in calculating the market value of grain the average prices for 10 years preceding the drought of 1860 were taken. The circle rates of the previous settlement were also applied to the soil area of the new survey, and the result was compared with the produce rates already ascertained.

Mr. Colvin's system.

Mr. Colvin, while basing his assessment mainly on the same estimate, found reason to alter the process in various parganas. In Bidauli there was an all-round rate on the cultivated area. In Thána Bhawan, at the time of survey, cultivation was almost entirely confined to the irrigated tracts, and there the crops were exceptionally rich. Mr. Colvin's soil rates were checked by the rates adopted by Mr. Thornton for the neighbouring circles. The revenue-rates of the former settlement were also used, Mr. Keene enhancing them in the parganas assessed by him in the proportion in which he believed prices to have risen. The summary rates used at the last settlement on irrigated and unirrigated land were also referred to. Messrs. Martin and Grant seem to have adopted the same procedure; in fact, the particulars given by Mr. Thornton in his settlement

report in 1841 were throughout accepted and formed to a great extent the basis of the revised assessment.

The result of Mr. Cadell's deputation, referred to above, was that in 1870 the assessments of the parganas of Muzaffarnagar, Jánsath, Khatauli, Bhuma, Bhukarheri and Pur Chhapar were condemned as inadequate, and Mr. Cadell was directed to make fresh assessment on the basis of existing assets. At the same time orders were given that pargana Gordhanpur and those portions of the other parganas which stood in the Ganges khádir should be treated as alluvial and should only be assessed for a short period. In the Ganges canal tracts the revision of settlement involved a complete reconstruction of the records. It had at first been hoped that the delay and expense of a complete regular revision could be avoided; but this was found impossible. Mr. Cadell, however, adopted the distribution of villages into circles made by his predecessors and assessed the tract by parganas. He followed generally the example of Mr. Thornton in his soil distinctions, but rejected the old entry of *misán* as manured land. His soil classification comprised irrigated land, dry loam and clay and sand. His work resulted in a general enhancement of 27·15 per cent. of the revenue of these parganas, the demand being raised from Rs. 3,46,909 to Rs. 4,41,093. The enhancement was greatest in Jánsath and Khatauli and lowest in Muzaffarnagar and Pur Chhapar. Mr. Cadell's revision.

The new rates were, on the whole, distinctly higher for the better and distinctly lower for the inferior soils than those assumed by Mr. Martin and even by Mr. Thornton, and the largely enhanced rent-roll which they yielded was mainly due to the great change which had been worked in the condition of the land by the opening of the Ganges Canal. In 1841 irrigation was general in Khatauli alone; Pur Chhapar and Bhukarheri were almost entirely unirrigated, and in the remaining parganas irrigation was insufficient. Within a few years of the opening of the canal by far the greater portion of the tract was provided with water, and cultivation rapidly increased as well from the existence of water as from the economy of canal irrigation, which set free much labour of men and cattle for other agricultural works. Between 1841 and 1874 there has been an

increase of irrigation, amounting to 100,999 acres in the Ganges canal tract alone, while in 12,645 acres canal irrigation had been substituted for the use of wells and ponds. In 1874 only 949 acres in these parganas were irrigated otherwise than from the canal.

Working of the 1860 settlement.

The collection of the revenue during the currency of this settlement never gave any trouble, except in the waste and waterlogged tract of the Ganges khádir. The settlement, indeed, opened with a heavy accumulation of arrears, inherited from the mutiny and the famine of 1860, when it was necessary to suspend the collection of revenue to the amount of Rs. 1,30,000. In the following year there were irrecoverable balances of Rs. 27,000. At the close of 1862 about 8 per cent. of the whole revenue was in arrears, and a year later remissions were granted to the extent of Rs. 30,000. All this, however, really belonged to the old settlement, and once they were disposed of the land-revenue was collected with unusual ease and punctuality. The spread of canal irrigation gave a new stimulus to agriculture in this district, while years of drought no longer brought privation and ruin, but in many cases carried with them exceptional prosperity. Twice during the settlement was the district exposed to the danger of famine. First in 1869, when the autumnal rains failed, relief works were opened on some of the principal roads, and a poor-house was started in Muzaffarnagar. The collection of the revenue was postponed to the extent of Rs. 80,000, but no remissions were made, and the arrears were collected in full in the following year. The great famine of 1877 fell still more lightly on this district, and the damage caused was rather due to the heavy winter rains than to deficient rainfall at the proper time. The whole revenue was collected in full within two months after the close of the revenue year. In 1878 the long-continued drought made its effects felt, as the canal water was only sufficient for the sugarcane. Nevertheless, the revenue was all collected within the year, and this almost without resort to coercive processes.

During seasons of scanty rainfall people from the dry tracts migrated to the protected villages, and with the increase of population more labour was available for cultivating the fields.

Under such circumstances it was only natural that lesser calamities, such as hailstorms and locusts, should have hardly ever affected the collection of revenue. Local damage was occasionally caused in this way, but in only one case were remissions of revenue required in consequence. Floods caused some serious trouble, and the increased waterlogging of low lying tracts rendered the revenue more difficult to collect in some villages towards the close of the settlement. The great flood of 1880 necessitated considerable reductions in the alluvial villages of Gordhanpur when the next revision took place, and on the other side of the district in Bidauli much distress was caused by violent floods of the Jumna. Consequently, there is little to note on the fiscal history of this period except in the Ganges khádir, reference to which will be made separately. During the whole period from 1874 to 1891 only three instances of sale of moveable property took place on account of arrears of revenue, and in none of these cases was the outstanding demand large. During the same period six maháls were attached on account of non-payment. The balances, too, were either nominal or very small. In 1874 revenue to the amount of Rs. 167 was written off as irrecoverable, and for the succeeding years the column is blank throughout. The transfers, too, that occurred during this settlement were of no great importance. According to the returns supplied by the patwáris, there was a considerable increase in the holdings of the money-lending classes, such as Banias and Khattris and Sheikhs. The classes that lost most heavily were Saiyids and Gujars, and after them Rájputs and Játs. The Biluchis also lost over one-third of their property. The losses of the smaller Ját proprietors were more considerable than the figures show, owing to the amount of land purchased by the great Ját family of Maulaheri. A considerable proportion of the land gained by the money-lenders consisted of property held at the preceding settlement by Government. A very marked sign of the prosperity of the district is afforded by the high prices which then prevailed. In good villages land fetched as much as Rs. 300 per acre, while even in second-rate estates it was not unusual for the price to go as high as Rs. 100 per acre. Prices of course vary according to special circumstances, and it

is difficult in this respect to form an accurate estimate from a mere array of figures.

Mr. Miller's settlement.

The last settlement of the district was completed by Mr. Miller in 1892 for 30 years. It extended over the whole district with the exception of the few mahâls subject to fluvial action. The revenue was fixed at Rs. 15,55,576, giving an enhancement on the expiring demand of Rs. 3,06,354. The increase was made progressive, the revenue for the first year being fixed at Rs. 15,12,154, rising in the sixth year to Rs. 15,51,236, and in the eleventh year to the full sum. Owing to temporary reasons the demand has been somewhat modified since, and in 1901 stood at Rs. 15,46,319. The collection of the revenue has been easily met throughout, and no balances occurred till 1895, when the outstanding demand was realized shortly afterwards. The same thing occurred in 1896 and 1897. In 1898, for the first time in 24 years, a sum, amounting to Rs. 1,715, had to be written off as irrecoverable.

Mr. Miller's system.

The corrections of the maps and village records began in January 1887; but the Settlement Officer was not appointed till October of the same year. Mr. Harrison, to whom the work had been entrusted, was obliged by ill-health to leave the district before he could assess any portion of it, and the whole work was carried out by Mr. Miller. The task of revising the record was difficult on account of the inaccuracies found in the village statements, which resulted in a recasting of the rent-rolls. There was very little falsification, and where the attempt was made it generally took the form of substituting grain-rents for cash, or the reduction of the cultivated area. The Settlement Officer had, however, to determine the rental value for large areas for which cash rents were not recorded. This amounted to 47·5 per cent. of the whole district, the proportion varying in the different tahsíls; it was highest in Budhana, where 57 per cent. was either held by the proprietors themselves or let on grain-rents, and lowest in Jánsath, where it amounted to 27 per cent. The soil classification of Mr. Cadell in the eastern parganas was accepted, but in the western half of the district it was found necessary to make a fresh classification on the same lines. In forming the assessment circles the system of classification by

rent-rates was adopted; but at the same time attention had to be paid to topographical conditions and the natural quality of estates where this was not fairly represented by the actual rents.

In obtaining circle-rates of soils two different methods were adopted. In the Jánsath tahsíl the rates were obtained by an arithmetical calculation from the recorded rents. The proportion between the rates for different soils was determined after careful inquiry and analysis of the lump rents paid for individual holdings, much assistance being derived from the village rates fixed by Mr. Cadell. The standard rates were then worked out arithmetically, so as to give a total agreeing approximately with the rents recorded as paid by cash-paying tenants. In the rest of the district, where large areas had to be valued by the Settlement Officer, the assessment was based to a large extent on the standard rates—a process of selection was followed, the abnormally high or low rents being eliminated and the prevailing and recognised rates for the different soils being considered rather than the average of the rents. Rates.

The total cost of the settlement up to the end of March 1892 was Rs. 2,62,336. This, with the addition of the further expenditure afterwards incurred in winding up the operations, falls at the rate of Rs. 160 per square mile of the total area. This high rate, which greatly exceeded the cost in Bulandshahr, was chiefly due to the delay that occurred at the commencement of the proceedings and the consequent necessity of repeating some of the work. The expenditure was nearly recovered by the increase of the revenue collected in the first year of the new settlement.

The assessment of the alluvial mahâls was a separate undertaking. In the first chapter a brief sketch was given of the fiscal history of the Gordhanpur tract. The remainder of the Ganges khâdir, lying in the parganas of Bhukarheri and Bhuma Sambalhera, had been assessed with the rest of the district by Mr. Martin, but the revenue imposed proved excessive, and in 1874 Mr. Cadell had to make considerable remissions. A few years later, however, these were found to give insufficient relief. In six estates in Bhukarheri the original assessment of The khâdir parganas.

Rs. 3,690 was reduced to Rs. 2,850 in 1874 and to Rs. 2,115 in 1877; and in 12 estates of Bhuma similar reductions were made from Rs. 7,775 to Rs. 5,030, and then to Rs. 4,085.

At the commencement of the last settlement the villages bordering the Ganges were settled every five years under the alluvial rules, and all those in the southern khádir, in which the old assessment had broken down, were treated in practice in the same way; while the villages that had deteriorated from swamps in Gordhanpur were under a triennial settlement. The best villages in the latter pargana, together with a number of inferior estates in which the original assessment had not been sufficiently heavy to require revision, were under a 30 years' settlement. The triennial and quinquennial assessments expired simultaneously in 1888, and as fresh provisional assessment was made by the Settlement Officer which were again revised in 1891, it was considered that the worry to the villagers and the expense to Government rendered any system of fluctuating assessments undesirable, and consequently it was decided to extend the triennial settlement and to assess for a period of five years in future, while in a number of estates a settlement of 15 years was offered to the owners. In making the assessment only one set of rates was applied, and more value was attached to the fiscal history of estates than to the results given by the rates. All the rents were paid in kind, and consequently the fixing of the rate was more or less a matter of conjecture. In addition to this, almost every village differed from the next on account of its grazing facilities, natural products, and the like. It was also impossible to form any regular circles in the khádir. A few villages in the north of Gordhanpur were formed into a separate circle, and these estates were settled for the same period as the rest of the district. Elsewhere, a distinction was merely made between alluvial and non-alluvial villages.

In 1894 came the Gohna flood scare. The results of this have been already referred to, and in 1896 the Collector made a local inspection, resulting in a proposed reduction of the revenue in forty villages, excluding those that were under a short-term settlement. The Board of Revenue, however, allowed

reductions in twenty-one villages only to the extent of Rs. 1,685. This reduction was for three years only. At the end of this period orders were given that eleven of these villages should be assessed for five years only, while the remainder should continue to pay a full demand till the expiry of the settlement. This proposal was sanctioned in July 1902, and involved a reduction of the original demand of Rs. 1,590 to a temporary revenue of Rs. 1,235. At the present time there are in all 86 villages in the district settled as alluvial. Of these, 53 lie in the Ganges khádir, 13 being in pargana Gordhanpur, 21 in Bhukarheri, and 19 in Bhuma-Sambalhera. Of the remaining alluvial villages, which are held under a short-term settlement, 32 lie along the river Jumna, 18 of those being in Bidauli, 13 in Kairána, and one in Kándhla. Along the river Hindan there is one alluvial village in the Budhána pargana. Alluvial villages.

The fiscal history of these alluvial villages is but brief. It shows throughout an almost constant decline. The estates lying in the Ganges khádir were assessed in 1841 at Rs. 21,673. At Mr. Martin's settlement this was reduced to Rs. 20,159. Mr. Cadell found this to be altogether excessive, and reduced the whole demand to Rs. 12,832; while at the present time they are assessed at only Rs. 12,628, the sole enhancement occurring in Bhuma-Sambalhera.

For the purposes of police administration the district is divided into sixteen police circles. These circles are in many cases coterminous with the boundaries of the parganas, but there are one or two exceptions to this rule, and, in fact, the circles of the police-stations situated within the limit of each tahsíl only correspond exactly with the tahsíl boundaries in the case of Kairána—a fact which is in many ways to be regretted, as it constantly causes difficulties in administration. In the Muzaffarnagar tahsíl there are police-stations at Muzaffarnagar, Titávi, Charthával, Pur, and Gordhanpur. The Muzaffarnagar police-circle comprises the whole of pargana of the same name, as also do those of Charthával and Pur. The Titávi circle similarly extends over the whole of pargana Baghra. Part, however, of Gordhanpur lies within the jurisdiction of the Bhopa police station in pargana Bhukarheri of the Jánsath tahsíl. In the Police arrangement.

Kairána tahsíl there are stations at Shámli, Thána Bhawan, Kairána, Jhinjhana, Bidauli and Chausana. The police-circles of Shámli, Thána Bhawan and Kairána are identical with the parganas of the same name. Bidauli pargana is divided up between the circles of Bidauli and Chausana, while the latter includes a considerable portion of Jhinjhana. In the Budhána tahsíl there are stations at Budhána and Kándhla, the circles of which correspond with the pargana boundaries, and also at Sháhpur in pargana Shikárpur; but a portion of this pargana belongs to the Khatauli police-circle. In tahsíl Jánsath there are police stations at Khatauli, Jánsath, Bhopa and Miranpur. The Khatauli circle includes the whole of pargana Khatauli as well as a portion of Shikárpur; the Miranpur circle extends over the whole of Bhuma-Sambalhera and a portion of Bhukarheri; while the remainder of the Bhukarheri pargana belongs to the Bhopa police-circle. The pargana of Jauli-Jánsath is divided between the circles of Jánsath and Bhopa. Besides these stations, there is a small police outpost at Ilahabas in pargana Bhukarheri, belonging to the Bhopa police-station. Formerly, there were other outposts at Dharampur, Butrara, Barla and Begharazpur, but these have all been abandoned.

Police force.

The chief police officer is the District Superintendent of Police. He is assisted by a Reserve Inspector, a Court Inspector and one Circle Inspector. The sanctioned strength of the regular police force in this district enrolled under Act V of 1861 is 363 officers and men. In 1902 there were 79 officers, including head-constables and 285 men.* Of these, excluding the district officers, 258 belonged to the Civil Police and 102 to the Armed Police. The Civil Police force consists of 27 Sub-Inspectors, 31 head-constables, and 200 men, maintained at a total cost of Rs. 33,900 annually. The Armed Police force consists of one Sub-Inspector, 16 head-constables and 85 men, maintained at an annual cost of Rs. 9,912. The proportion of the regular police is one to every 4½ square miles of area and one to every 2,417 inhabitants. In 1874 the number of regular police was 723 men of all grades, giving a proportion of one to every 954 inhabitants.

* *Vide* Appendix, table XVII.

Municipal and village police. Besides the regular police, we have the Municipal police force of the three towns of Muzaffarnagar, Kándhla, and Kairána, numbering 86 men of all grades, maintained at an average annual cost of Rs. 6,500. The town-police of the eleven Act XX towns number 123 men of all grades, the cost of their upkeep being Rs. 9,200 annually. In addition to these, there are 1,175 village chaukidárs distributed over 913 villages, and giving one to every 632 persons of the rural population. The average annual cost of their upkeep is Rs. 41,100. The road police numbered 98 chaukidárs on a monthly wage of Rs. 3-8-0 apiece, and besides these there are four canal chaukidárs on Rs. 4-4-0.

Police work. For many years the police administration in this district was characterized as the worst or among the worst in the provinces. In 1871 the Inspector-General wrote "the police have been slothful in inquiries and unsuccessful to a degree in prosecution." During the eight years ending 1874 the proportion of persons convicted to persons tried was on an average only 59·5 per cent. In 1865 the figure was as low as 39·8 per cent., but from that year it gradually rose to 75·7 per cent. in 1874. Since then, however, the district administration has been gradually and steadily improving, although in 1901 the Inspector-General stated that it was still capable of improvement all round. In 1900 the proportion of cases convicted to cases tried was 82·1 per cent., and this rose to 84·2 per cent. in 1901, while the proportion of persons convicted to persons tried was 72·5 and 79·4 per cent. respectively.

Crime. The criminal work of the district is on the whole far from light. The district enjoys a bad reputation for murders. From 1865 to 1874 the average number of murder cases was over five annually. From 1898 to 1901 inclusive the average number of cases of this crime was over 12 in each year. Dacoity and robbery are always fairly common, the average of the former during the past four years being 5½ cases annually, no less than 12 of these occurring in 1900. They were chiefly the work of a single gang, which was successfully broken up. Cattle-theft, as in other districts of the Meerut Division, is a favourite form of crime. The number of reports in 1901 was 191, but of these only 57 cases were sent for trial. The registration of sales has

fallen off of late years, and the number of reported stray cattle recovered is small. Burglary is also very common, most of the cases occurring in the larger towns. During the past four years the average number of cognizable offences committed in this district has been 2,695 annually, while the average number of prosecutions resulting in convictions for the same period is 750.

The district, however, is somewhat unfortunately situated in this respect. There is a very large Gujar population, and in addition to these much trouble is caused by the Bauriyas, who are settled in Bidauli and who have been already described, and also by Sansias, Kanjars, Nats, and other gipsy tribes, who frequent this district in considerable numbers. The census returns show 349 Sánsias in the district; but this figure is probably considerably below the mark, as there are undoubtedly many unregistered Sánsias, who give a great deal of trouble.

Infanticide. Under the provision of Act VIII of 1870 inquiries were instituted regarding the practice of female infanticide in this district. In July 1870 the Magistrate reported that 230 villages were suspected and that 36 were particularly guilty, but the report was so incorrectly drawn up, that no action could be taken, and the matter was allowed to lie over till the census of 1872. A fresh report was made in March 1873, with a detailed list of all the villages proposed for proclamation. In the first place, those parganas were selected in which the percentage of female minors fell below 40 per cent. of the total minor population. Then those villages were taken which had a reasonably large minor population, and in which the percentage fell below 35. The entire number of villages coming under repression, according to this standard, was 130, inhabited by Rájputs, Játs, Tagas and Gujars. Among the Rájputs the Kachhwahás, Jhotiyanas, Pundirs and Chauháns were the worst offenders. Ten Pundir villages, seven Jhotiyana, two Chauhán and two Kachhwaha villages came within the rule. Further, 48 Ját, 43 Gujar, and 18 Taga villages were proclaimed from the 1st of April 1873. At the end of the year a further revision took place, which resulted in the exemption of 36 villages, leaving 94 on the register in May 1874. Since that date the number of proclaimed villages has been gradually reduced as the people

show signs of improvement. No cases of infanticide have been reported in the district for several years, and in 1901 there were only six villages proclaimed under the Act. Nor is it considered necessary to keep these any longer on the list, and Government has been recommended to withdraw them from the operations of the Act.

Jail. The district jail is situated at Muzaffarnagar and is in the charge of the Civil Surgeon. The statistics showing the average number of prisoners are of very little importance, as the number necessarily varies from year to year and is a totally unreliable guide to any idea of the district from a criminal point of view. The highest average on record was in 1850, when the number was 237. The lowest was in 1860, when the average number of prisoners was only 83. In 1900 there were on an average 196 persons confined, giving a rate of ·022 per cent. of the population—a figure that has only been exceeded in 1850. The number of prisoners admitted in 1900 was 631, of whom 13 were females, while 646 were discharged in the same year. The total average annual cost of each prisoner was Rs. 65-2-0, while the average cash earnings of each prisoner from manufactures carried on in the jail amounted to only Rs. 2. Of the male prisoners admitted, 335 were agriculturists, 30 shopkeepers and 27 members of the professional classes.

Post-office. For postal purposes the district is under the control of the Superintendent of the Meerut Division, the head-office being at Muzaffarnagar. In addition to this, there are 35 postal branch and sub-offices in the district, and a list of these will be found in the appendix. All of them are Imperial. They are to be found at the tahsíl headquarters, police-stations and in the more important towns and villages.

Registration. For the purposes of registration, the whole district lies within the jurisdiction of the Registrar of Sahâranpur—an office held by the Civil Judge. Subordinate to him there are four sub-registrars, with headquarters at the four tahsíls. The registration office formerly established at Shámli was moved to Kairána together with the tahsíl. Little is to be gained from a mere array of figures in this connection. Some idea of the general progress effected in this direction may be gained from

the comparison of the figures of 1871. In that year the total number of documents registered was 2,878, and the amount of fees was Rs. 6,832. There were 1,916 registrations affecting immovable property in which registration was compulsory, and 602 in which registration was optional. The other registrations referred to movable property, wills and the like. During the year 1901 the total number of documents registered was 8,901, and the total receipts Rs. 15,055. In the previous year it appears that the figures were even higher.

Stamps.

Tables will be found in the appendix referring to the general Stamp Act and the Court Fees Act.* These call for no special comment, and the same remark applies to the Income Tax Act. The tables themselves form a sufficient guide and give a clear idea as to the nature of this district in this connection. It is, however, worth noting that in 1870, under the old administration of the Income Tax Act, there were 2,106 incomes of over Rs. 500 assessed at six pies in the rupee, and yielding Rs. 81,753. Half of these incomes were between Rs. 500 and Rs. 750, while of the remainder 228 were above Rs. 2,000 and only 10 above Rs. 10,000.

Excise.

In the matter of Excise administration the whole district is under the ordinary distillery system, and all the liquor is supplied from the Government distilleries at Saháranpur and Meerut. The distillery of the district was closed at the end of 1896. A bonded-warehouse was started at Muzaffarnagar at the beginning of 1897; but it did not prove a success at first, as only one licensee made use of it in the first year. Since that time, however, it has grown steadily in favour, and in 1901 the issues of country spirit from the warehouse had risen to over 6,000 gallons. The receipts and charges under the head of Excise for the past 10 years will be found in the table given in the appendix.† In 1901 there were 10 persons holding wholesale licenses for the sale of country spirit and 131 shops licensed to sell by retail. The income from country spirit, whether in the shape of duty or license fees, is very much smaller than in the neighbouring districts of Saháranpur and

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* Appendix, table XIII.
† Appendix, table XI.

Meerut; but the people of Muzaffarnagar have not the same reputation for sobriety as those of Bulandshahr. Opium, on the other hand, is consumed to a smaller extent than in any other district of the division, and the same remark applies to hemp-drugs, of which charas is the only form known in this district. Offences against the Excise Act are not very common in this district, the average number of prosecutions for illegal manufacture of country spirit being less than two annually, and during the past five years there has been no case of any great gravity.

Municipalities and Act XX towns.

Local self-government in this district is represented by the district board, municipalities, and the towns administered under Act XX of 1856. There are three municipal towns, Muzaffarnagar, Kándhla and Kairána, and an account of their administration will be found in the several articles on those towns in the second half of this volume. The Act XX towns are 11 in number, and their administration and financial position are also described in the articles on the places in question. These towns include the tahsíl headquarters of Jánsath, the pargana capitals of Thána Bhawan, Khatauli, Shámli, Budhána, Pur, Charthäwal and Jhinjhana, and the towns of Sháhpur, Miranpur and Jalálabad.

District Board.

The District Board, constituted under Act XIV of 1883, consisted in 1901 of 17 members, of whom five held their seat by virtue of their office and 12 were elected, three being returned from each tahsíl. The five official members consist of the four Tahsíldárs and the Magistrate as Chairman. The Board has to deal with a large amount of business, the most important of which consists of the educational and medical arrangements of the district, as well as the maintenance of all the local roads, ferries, saráis, bungalows, and encamping-grounds. In addition to these, it has control over cattle-pounds, veterinary establishment, and the local horse-breeding arrangements. The latter, however, was transferred to the Remount Department in May 1903. Reference has already been made to several of these departments, but the educational and medical arrangements of the district call for special notice.

Schools.

A list shown in the appendix gives the numbers and grades of all the schools in the district with their average attendance. The most important school in the district is the high

school at Muzaffarnagar. This was originally an inferior zila school, but was raised to the status of a high school in July 1891. It now teaches up to the matriculation standard of the Allahabad University. A science class has recently been opened and further provision has been made for a drawing class. There was an average daily attendance of 200 pupils in 1901 out of a total of 227 on the rolls, of whom 43 were Musalmáns. There are tahsíli middle vernacular schools at the headquarters of the four tahsíls and pargana schools at Pur, Kándhla, Miranpur and Jalálabad. In addition to these, there are 101 Government primary schools situated in all the larger villages of the district. In those parganas inhabited chiefly by Gujars, Chauháns and Chamárs there are very few schools. There are absolutely none in Gordhanpur, only four each in Bidauli and Kairána, and six in Jhinjhana, while there are no less than 17 schools in each of the parganas of Baghra, Charthàwal and Shámli. The village indigenous schools supported by grants-in-aid from Government number 83 in all. There has been a large increase in the number of schools since 1870, and a corresponding increase in the number of pupils. The most gratifying feature is the establishment of aided as well as unaided female schools with an attendance of no less than 177 girls. The majority of these attend private unaided schools and are Musalmán girls, who are taught to read the Qurán. There are two Government girls' schools at Muzaffarnagar and Kairána, and aided schools for girls at Shámli and Ailam in pargana Kándhla. There is also a varying number of small unaided indigenous schools, the number being returned as 339, of which 19 are girls' schools. These unaided schools teach pupils in Hindi, Persian, and Arabic, or all three subjects together.

Education.

Education in this district is now under the superintendence of the Inspector of the Meerut Circle in conjunction with the District Board. The tahsíli schools were opened in 1856, the village schools in 1859, the female schools in 1864, and the zila school, the precursor of the present high school, in 1867. The normal school at Moradabad, opened in 1898, now supplies a better class of teachers for the primary and secondary vernacular schools of the district. Greater attention has been

paid of late years to physical education in the schools, and the general standard is considerably higher than that attained 30 years ago. An attempt was first made at the census of 1872 to collect some information as to the state of education generally amongst the people. Though avowedly defective in detail, the general indication of the results then recorded may be accepted. It was then found that of all the male Hindu population, 4·9 per cent. were literate, while of the Musalmán males only 3 per cent. could read and write. There was then only one literate female, and she was a Hindu. At the last census of 1901, 2·57 per cent. of the whole population was literate, the proportion in the case of Hindus remaining practically the same, while the number of literate Musalmán males showed a slight proportionate increase. Thus there was no great advance on the part of the population as a whole, but the number of females had increased to 352, of whom 105 were Musalmáns, 183 Hindus and 64 Jains and Christians.

Dispensaries.

The medical administration of the district consists for the most part of the upkeep of the dispensaries and the vaccination establishment. The whole is under the charge of the Civil Surgeon, but the funds are provided by the District Board. Besides the dispensary at Muzaffarnagar, branch dispensaries have been opened at Kairána, Jánsath, Kándhla, and Budhána, and in addition to these there is a female hospital at Muzaffarnagar. The Muzaffarnagar dispensary is the oldest in the district and was established in 1868. Some idea of its usefulness may be gained from the fact that in 1901 650 in-door patients were admitted and over 16,000 out-door patients came for treatment. The Kairána dispensary was established in 1872, and in 1901 was attended by 40 in-door and over 13,000 out-door patients. The Jánsath dispensary was next established in 1890, and two years later the Kándhla dispensary was opened. In 1899 both the Budhána dispensary and the Muzaffarnagar female hospital were opened. The dispensaries at Jánsath, Kándhla and Budhána had no in-door patients in 1901, but relief was given to over 28,000 out-door patients. In the female hospital 253 in-door patients were admitted, and about 5,800 women came for out-door treatment.

CHAPTER V.

HISTORY.

Of the history of the district nothing is known with any degree of certainty till several hundred years after the Muhammadan invasion. It may be conjectured that it formed part of the Pandava Raj of Hastinapur. Græco-Bactrian coins are occasionally found in the district, and it was possibly overrun by the Kushans in the first or second century A.D. The Chinese pilgrims do not appear to have passed through it, but in the middle of the seventh century it was probably included in the principalities of Thaneswar and Srughna, both tributaries of Kanauj, the chief towns of which were visited by Hiuen Tsiang. Later traditions place petty Rajas at Khuda, Khudi and Baghra in the eastern tract, who were subordinate to Prithviraj, the Chauhan of Dehli. The earliest colonists are said to have been Rajputs, Tagas and Brahmans, the latter chiefly of the Gaur subdivision. These were followed, according to tradition, by the Jats, who displaced the Tagas to a great extent in the western and southern part of the district. Mediæval

The first great event connected with the district of which we have any distinct record in the Persian histories is Timur's invasion which took place in January, 1399 A.D. After the sack of Meerut the conqueror marched northwards through the Meerut district by either Firozpur in pargana Hastinapur of the Meerut district or Firozpur in pargana Bhukarheri of this district, towards Tughlaqpur in pargana Pur Chhapar, and when he had got within five kos of his encamping-ground he heard that the Hindus had assembled at the fords of the Ganges. Timur then sent on a force of 5,000 horse to disperse the enemy and marched with the remainder of his force to Tughlaqpur. Whilst Timur.

there, information was received of a force of Hindus coming down the river in forty-eight boats with the intention of fighting. The account of the naval contest that ensued may be given in Timur's own words:*—"I mounted my horse, and, taking with me one thousand troops who were at hand, we struck our heels into the flanks of our horses and hastened to the side of the river. As soon as my braves saw the boats, some of them rode their horses into the river and swam to the vessels; then, seizing fast hold of the sides, they defeated all the efforts of the Hindus to shake them off. They forced their way into some of the boats, put the infidels to the sword, and threw their bodies into the river; thus sending them through water to the fires of hell. Some of my men dismounted, and, proceeding to the ford, assailed the enemy with arrows. The occupants of the boats returned the arrows, but the vessels were at length wrested from their possession and were brought with their contents to my presence. The enemy had lashed ten of their boats together with chains and strong ropes, and these vessels maintained the fight. My men plied them with arrows till they slew many of them; they then swam off and, boarding the boats, put every living soul to the sword, sending them through water to the fires of hell." After this affair of the boats Timur returned to Tughlaqpur, and thence crossed the Ganges higher up into the Bijnor district. Babar, too, in his fifth expedition passed down the Duab through this district, but for many years we have no specific mention of it or its people. The doctor Mukarrab Khan, the Barha Saiyids and the Sikhs are those alone whose history need detain us in a short historical sketch like the present one.

Muqarrab Khan.

During the reign of Akbar and his successors this district became a favourite resort of the nobles of the court, many of whom obtained jágírs here. Sheikh Hasan or Hassu, a son of Sheikh Bina (or Bhaniya) of Panipat rose to great eminence under Jahangir and received the title of Mukarrab Khan. Both father and son were by profession surgeons, and in 1597 A.D. they succeeded in curing a bad wound which the Emperor Akbar had received from a buck at a deer fight. Hassu was physician to Prince Salim, who, on his accession to the throne,

* E. H. I. III, 456.

made him Governor of Gujarat. In 1618 he was removed to Bihar, to make way for Prince Shahjahan, and in 1621 we find him Governor of Agra. On the accession of Shahjahan, Mukarrab Khan was pensioned and received Kairana, his native town, and the surrounding parganas in jagir. His son Rizk-ullah was a doctor under Shahjahan and a commander of 800. Aurangzeb made him a Khan. He died in 1668 A.D. The poet Sadullah, known by his *takhallus* or pseudonym of Masiha-i-kairanawi, who wrote an epic poem on the loves of Sita and Rama, was the adopted son of Mukarrab Khan. A follower of Mukarrab Khan founded Shamli, but the entire jagir was resumed by Bahadur Shah.

The Barha Saiyids.

The history of the Barha Saiyids is so intimately connected with this district that a brief notice of their families and the influence that they once exercised is necessary to complete the local history of this portion of the Duab. Towards the latter half of the fourteenth century the Saiyids generally seem to have attained to considerable power, and may possibly have induced the Panjabi Saiyids to move to their assistance. However this may be, at the beginning of the fifteenth century we find the throne of Dehli occupied by a Saiyid dynasty and the numerous offspring of Ali and Fatima crowding to the court for places and pensions, and they were not disappointed in their quest, for these Saiyid emperors were munificent patrons of their co-religionists. In 1414 A.D. the Sultan Khizr Khan conferred the fief of Saharanpur on Saiyid Salim, the chief of the Saiyids,* and though, as hereafter shown, the Saiyid settlements in Muzaffarnagar can be traced back to the middle of the fourteenth century, we may safely assume that their progress and extension were influenced, in no small degree, by the existence of a Saiyid dynasty at Dehli and of a Saiyid governor in the Saharanpur *shikk*. The Saiyids of the Barha themselves do not give a chronologically accurate account of their origin and history. According to their family chronicles, they are descended from one Saiyid Abul Farah of Wasit near Baghdad, who, owing to the troubles caused by Hulagu's invasion of

* Elliot, IV., 46. The authorities for the local history of the Saiyids are notes by Messrs. Leeds, Blochmann and Cadell, the records of the Board of Revenue, and local inquiries.

Baghdad, emigrated to India with his twelve sons in the time of Nasir-ud-din Mahmud, son of Altamsh, who reigned from 1246 to 1265 A.D. Abul Farah is said to have remained in India until the time of Sikandar Lodi (1488—1517 A.D.), when, hearing of the death of Hûlagu, he returned to Persia, leaving, by the emperor's command, four of his sons, who eventually became the heads of the four great branches of the Saiyid family in this district. The dates alone show the chronological incorrectness of this account. The four brothers settled in the Panjab in villages now in the Patiala territory.

The four families.

The first, Saiyid Daud, settled in Tihanpur and his branch of the family take their name from the parent village. Saiyid Abul Fazl settled in Chhatbanur, and his descendants are generally known as Chhatrauri Saiyids. The third, Saiyid Abul Fazail, occupied Kundli, whence his branch of the family obtained the name of Kundliwals. Lastly, Saiyid Najm-ud-din Husain settled in Jagner; his descendants are known as Jagneri or Jhajari Saiyids. The family tradition makes the Saiyids continue in the service of Shahab-ud-din Ghori, but this is chronologically impossible; the oldest inscription relating to their family is that at the tomb of Ibn Salar Chhatrauri, the Salar Auliya, at Sambalhera. It bears the date 777 H. or 1375 A.D., and he is said to have been eighth in descent from Abul Farah.* The parent villages of these families are now entirely insignificant places, with the exception of Chhatbanur, a large town with several thousand Saiyid inhabitants.

The name Barha.

Shortly after the settlement in the Panjab, the family divided into two branches, one of which settled at Bilgram in the Hardoi district, whence a colony went to Marahra in Etah, and the other took up their abode in the Duab. Both of these families claim to be connected with the Saiyids of Khairabad and Fatehpur Haswa, but as early as the reign of Akbar their claim to be true Saiyids was not generally admitted. The Emperor Jahangir says of them that "The personal courage of the Saiyids of Barha, but nothing else, was the best proof that they were Saiyids." The derivation of the word Barha is very uncertain. It has been suggested that it is derived from the

* Proc., A. S. B., 1872, p. 166.

word Bahir, "Outside," because the Saiyids preferred to live outside the city of Dehli. This seems as far-fetched as the derivation from 'Abrar,' "the pure Saiyids". Other derivations are all connected with the number twelve. According to one view they are so called from the fact of their all being Shias and followers of the twelve Imams. A very probable derivation is that they originally settled in twelve villages, on the analogy of the Barah Basti of Pathans in Bulandshahr, just as we find in other cases Chaurasis and Chaubisis. This at any rate is the view taken by the authors of the Tabakat-i-Akbari and the Tuzuk-i-Jahangiri. *

Their early history.

According to the tradition the four clans came to the district about the same time. The Kundliwals are said to have settled at Majhera; the Chhatrauris in or near Sambalhera; the Jagneris in Bidauli, and the Tihanpuri branch in Dhasri and Kumhera. "With the exception of Palri," writes Mr. Cadell, "the earliest Saiyid settlements were made in the sandy tract of the old Sambalhera pargana or in its immediate neighbourhood, and it was not until later that the Saiyids obtained a footing in the richer portions of the district. Even tradition allows that the earlier acquisitions were made through the good will of Hindu owners whom the Saiyids placed, in various ways, under obligations. This tends to show that the fertile portions of the district were then fully occupied, and that the Saiyids came into the district anxious for a settlement within an easy distance of the capital, but not yet holding such high offices at court as would enable them to obtain possession of fertile townships already settled. This view is confirmed by the fact that a family of Gardezi Saiyids, who are allowed to have come to the district before the Barha Saiyids, settled on the edge of the same wilderness of sand, but nearer the better land and close to old Jat and Rajput communities. It is possible that, in addition to the fact of the reigning family being Saiyids, the existence of a colony of their co-religionists in this district first caused the Panjabi Saiyids to turn their attention to this portion of the Duab, and this can only have taken place after they had resided long enough in their original settlements to feel the

* Ain-i-Akbari, I, 390.

pressure of increased numbers and consider themselves able to establish new homes amid an alien and probably hostile population.

Akbar and the Saiyids.

Throughout the reign of Akbar and his immediate successors the Barha Saiyids took part in almost every important campaign; their usual place was in the forefront of the army, and they distinguished themselves by their courage and bravery. In the twenty-first year of Akbar's reign the Saiyids were engaged against the Hindu rebels of Ajmer. In the 41st year Saiyid Jalal fought in the Deccan.* In the war with Khusru, one Saif Khan, the son of Saiyid Mahmud, did excellent service, having received no less than seventeen wounds, and Saiyid Jamal-ud-din was mortally wounded.† The Kundliwals came first to notice, and next to them the Tihanpuris, who, under the brothers Saiyid Abdullah Khan and Saiyid Husain Ali Khan, raised the family name to its highest glory. Their acquisitions in this district were not, however, of a permanent nature, and so complete was their downfall that not a tithe of their ancient possessions now remains to their descendants. The Chhatrauris rose to prominence during the struggle between Muhammad Shah and the Tihanpuris, for they sided with the Emperor, and in return for their service Nasrat Yar Khan, Shahamat Khan, Rukn-ud-daula and many others received substantial rewards. The further history of the family will be better told by sketching the progress of each branch to the present day. It may, however, be noted here, that the Saiyids have private marks of recognition which they say, writes Elliot, 'have been very successful in excluding impostors from the tribe. Particular families have denominations, such as dog, ass, sweeper, etc., which are derived from the menial offices, which, it is said, some Saiyids of this family performed for the Emperor Humayun when reduced to extremities during his flight from Sher Shah.'‡

The Tihanpuris.

The great Tihanpuri family have the most conspicuous claim to fame of all the Barha Saiyids. Saiyid Khan Mir, the eighth in descent from Saiyid Daud, the founder of this branch,

* Elliot, VI, 54 and 96.
† *Ibid.*, 267 and 273.
‡ Glossary, I, 12.

left Tihanpur and settled at Dhasri in pargana Jauli of this district. He had four sons, the eldest of whom was Umar Shahid, who settled in Jánsath; the second was Saiyid Chaman, who settled at Chitaura; the third was Saiyid Hasan, who took up his abode in Bihari; and the fourth was Saiyid Ahmad, who made his home at Kawal in pargana Jánsath. We will attempt to give a brief account of these four families of the Tihanpuris.

When Umar came to Jánsath he found the village inhabited by Jats and Brahmans. His descendants acquired proprietary rights there, and during the ascendancy of the family in the reign of Farrukh Siyar, they so extended their possessions that they were detached from Jauli and formed into a separate tappa known as Jánsath from the principal towns. The genealogical tree of this family from Saiyid Umar to the present day will be found in the appendix.* The names given in italics are those of persons who were alive in 1902.

Tihanp chiefs.

From this family came the celebrated Nawab Abdullah Khan, so well known in Ajmer under the name of Saiyid Miyan. Towards the close of the reign of Aurangzeb the Tihanpuri branch attained to considerable influence and were entrusted with important commands. Hasan Ali and Husain Ali, the grandsons of Abdullah Khan, were in the employment of Azim-ush-Shan, son of Muiz-ud-din, who was afterwards known as the Emperor Bahadur Shah, and for their gallant behaviour at the battle of Agra in 1707, which gave the throne to the father of their patron, the former received the government of Allahabad and the latter that of Patna.

The gre brother

In 1709 A.D. we find Saiyid Ahmad, Saiyid Khan, Saiyid Husain Khan and Saiyid Ghairat Khan, all from Barha, fighting boldly for the Emperor against the Hindu princes on the Narbada who had taken the opportunity to revolt. The Saiyids, true to the reputation of their family, fought in the van of the army and perished to a man with all their followers. During the next few years the Barha Saiyids distinguished themselves

* With regard to all the genealogical trees of the Saiyids, it must be understood that while endeavours have been made to ascertain their correctness, their accuracy can in no case be guaranteed.

in the Panjab, along the Indus and in Gujarat, until the time came when by their aid the Jánsath family became masters of Hindustan. The year 1712 found the Saiyid governors distrustful of the power of their enemies at the Dehli court, and they at length resolved to raise Prince Farrukh Siyar to the throne. In this design they were successful, and, as his ministers enjoyed the highest dignities that the Emperor could confer, they did not, however, attain their object without much hard fighting, and in the battles of Sarai Alam Chand (Allahabad) and Agra, which then took place, many of their relatives and clansmen lost their lives. Najm-ud-din Ali Khan, Nur-ud-din Ali Khan, and Saif-ud-din Ali Khan greatly distinguished themselves, and Nur-ud-din lost his life at Allahabad. Saiyid Hasan Ali Khan, henceforward known as Saiyid Abdullah, was appointed vazir of the empire with the title of Qutb-ul-mulk, and Saiyid Husain Ali became commander-in-chief with the title of Amir-ul-mamalik. Their subsequent career belongs rather to general history and has no special reference to this district. Saiyid Husain Ali Khan was assassinated in 1721 A.D., and his brother, Saiyid Abdullah, was poisoned three years afterwards. Many of the Saiyids of note fell with Saiyid Husain Ali in 1721, and still more perished in the unfortunate battle of Husainpur when Saiyid Abdullah was taken prisoner. Still some survived, and amongst those mentioned as holding high commands at this time may be recorded the names of Saiyid Asad-ullah, Saiyid Jan-nisar Khan, Saiyid Ikhlas Khan, Saiyid Asad Ali Khan the lame, Saiyid Dilawar Khan, and Saiyid Firoz Ali Khan. The estates of both brothers were conferred on one Muhammad Amin Khan, who lost no time in enforcing his authority in this district. At the same time Kamar-ud-din Khan succeeded to the dignities formerly held by the Saiyids, and ever remained the bitter, active and unscrupulous enemy of their race.

Fall of the Tihanpuris.

On the death of Saiyid Abdullah in 1724 A.D., Saiyid Najm-ud-din Ali Khan, his youngest surviving brother, obtained for some time honourable employment under Sarbaland Khan, Governor of Gujarat, and subsequently shared in the unmerited misfortunes which befell his patron. At the same time other

members of the family continued to serve with distinction in various parts of the empire. Kamar-ud-din became alarmed at their reputation, and seeing that "the snake was scotched and not killed," resolved to take such measures, on the first opportunity that presented itself, that the very name of Barha Saiyid should be completely obliterated from the records of the state. In this resolve he seems to have been actuated as much by religious feelings as by hereditary hatred; he was a Sunni, whilst the great mass of the Saiyids were Shiahs. The vazir, for a long time, confined himself to denying them all employments near the Emperor's person until at last, in 1737, finding his efforts not so successful as he had supposed, he carried his long-cherished plan into execution. Saiyid Saif-ud-din Ali Khan, ever since the death of Saiyid Abdullah, had resided in retirement, on the family estates at Jánsath, and the vazir determined to provoke him to some apparently overt act of rebellion so as to give some colour to the action that he intended to take. For this purpose one Marhamat Khan was despatched to the Saharanpur district with orders to resume the jagir of Saiyid Saif-ud-din and those of every other member of the family of the late Saiyid leaders and their dependents. Marhamat Khan was a man of coarse and brutal manners and undertook the office of jackal with alacrity. In carrying out his orders with an organized "crowbar brigade" he acted with such unnecessary violence and cruelty that the Saiyids rose *en masse* and put him and his followers to death. Kamar-ud-din delighted at the intelligence, and thinking it a good excuse for destroying his enemies, root and branch, assembled a large force of Turanis, a body of Afghans under Ali Muhammad, Rohilla, besides contingents from the Governors of Katehr, Shahjahanpur, and Shahabad, and a large body of Chhatrauri Saiyids, all of whom he placed under the command of his own brother, Azim-ullah Khan, a name then, as in 1857, associated with deeds of cruel murder and rapine.

Sack of Jánsath

The vazir's force marched on Jánsath, the headquarters of the Tihanpuri Saiyids, and defeated Saiyid Saif-ud-din at Bhainsi on the Khatauli road. The town was then surrounded and taken by assault, and for three whole days nought but rapine

accompanied with murder and rape prevailed. The Rohilla leader distinguished himself in the battle by killing Saiyid Saif-ud-din with his own hand, and received substantial favours in reward besides permission to use the great drum with his forces. The resumption orders were now carried out with the greatest vigour, and many of the Saiyids emigrated to Lucknow, Bareilly, Aonla and Nagina. A branch of the Jansath Saiyids is said to exist in Purniah in Bengal, and the descendants of the celebrated Pir, Saiyid Abdullah Kirmani of Birbhum, claim relationship with the Saiyids of this district. For some time the Chhatrauris reaped the reward of their desertion, but with the building of the fort of Shukartar, near their principal town of Morna, troubles came upon them also. The Pathans, too, in every way sought to undermine the influence of the remnant of the Saiyid aristocracy, and with the aid of the Gujar chiefs of Bahsuma on the south and Landhaura on the north effectually prevented any coalition of the Saiyids amongst themselves. These chiefs, and even the Jat and Rajput communities, made common cause against the old state grantees. Pur Chhapar on the north and Bhukarheri on the east fell into the hands of the Landhaura chief, whilst Bhuma, Khatauli and Jánsath were occupied by the lord of Bahsuma, and where the Gujars did not claim any supremacy, the village communities themselves declared their independence or became vassals of the Pathan chief. To the south-west a Rajput leader received a cluster of villages from Zabita Khan, and many of these had formerly belonged to the Saiyids.

The descendants of Chaman.

Next to the family of Saiyid Umar comes that of Saiyid Chaman. His village of Chitaura now lies on the left bank of the Ganges canal in pargana Jánsath. To his family belonged Saiyid Jalal, who took possession of Kharwa Jalalpur in the Sardhana pargana of Meerut, during the reign of Shahjahan, and is there said to have acquired proprietary rights in an estate of twenty-four villages. The village of Chitaura was enlarged by Muhammad Salah Khan, but the family declined from the day when Saiyid Shams, the son of Saiyid Jalal, left the Imperial service. Saiyid Shams had two sons, Asghar Ali and Asad Ali, the former of whom died without issue, and the descendants of the latter reside in Chitaura and Jalalpur. They are now in

very reduced circumstances, and the Chitaura family were obliged in 1843 to sell the bricks of the ruined houses in their villages for Rs. 10,000 to Colonel Cautley to build the works on the Ganges Canal. At the present day they only hold the village of Chitaura in this district. The genealogical tree is given in the appendix.

The family of Hasan.

Saiyid Hasan, the third son of Diwan Saiyid Khan Mir, who settled in Bihari, a village in the south-east of pargana Muzaffarnagar, had six sons, as will be seen from the genealogical tree given later. The descendants of Saiyid Qutb, the eldest son, still reside in Bilaspur and Muzaffarnagar, and the remains of extensive masonry buildings around their present residence show that this family also attained to wealth and distinction in the Imperial service. The Saiyids of Ratheri are descendants of this branch, but the greater number are now either small proprietors, cultivators, or in service. The descendants of Saiyid Yusuf, the third son of Saiyid Hasan, are found in Bihari and Wahalna. The descendants of Saiyid Sultan, the second son, are very numerous; many of them are in service and many are petty proprietors, cultivators and holders of grants of land free of revenue. This subdivision of the family still own Sandhauli, opposite Wahalna, on the Khatauli road in pargana Muzaffarnagar.

Khanjahan.

To the descendants of Saiyid Nasir-ud-din, the sixth son of Saiyid Hasan, belongs the celebrated Saiyid Khanjahan-i-Shahjahani who attained to such power under the Emperor Shahjahan. He received in jagir, from his master, forty villages in parganas Khatauli and Sarwat, and free of revenue in perpetuity ten thousand bighas of land with the title of Abul Muzaffar Khan. Sarwat was nominally the chief town of his new possessions, but was at that time almost deserted. Saiyid Khanjahan commenced a new town on lands taken from Sujru and Khera, which was completed by his son, who named it Muzaffarnagar in honour of his father. Saiyid Abul Mansur's name is still preserved in the name of the village of Mansurpur, and the descendants of Sherzaman Khan *alias* Muzaffar Khan, his brother, are still to be found in the Abupura mohalla of Muzaffarnagar.

Saiyid Khanjahan died in 1055 H. (1645 A.D.). Most of the revenue-free lands still remain in the possession of his descendants. At Mr. Thornton's settlement in 1841 the Muzaffarnagar pargana contained sixty-four villages, most of which belonged to Saiyids. The Saiyids lost in this pargana alone between 1841 and 1861 upward of 13,373 acres. As a rule, they have been extremely improvident, and were obliged to borrow money from the usurers at a high rate of interest; the time of reckoning came upon them unexpectedly, and unable to pay, their estates were sold by auction in satisfaction of decrees of the civil court. Altogether the descendants of Saiyid Hasan have not fared well. The chief Mansurpur branch, involved even before 1841, has gone steadily to ruin. The Ghalibpur and Kailawadha Saiyids have, also, succumbed more or less to the money-lenders. Those of Khanjahanpur, however, have preserved five villages, and those of Sarai retain half their ancestral property. Their pedigree will also be found in the appendix.

Family of Ahmad.

Saiyid Ahmad, the fourth son of Saiyid Khan Mir, settled in Kawal, where his descendants still reside and continue to hold a position of some importance. During the reign of Aurangzeb, Tatar Khan and Diwan Yar Muhammad Khan, members of this family, distinguished themselves in the Imperial service. The genealogical tree, shown separately later, gives the relationship of the surviving members of the family.

Chhatrauri Saiyids.

We next come to the Chhatrauri family of Saiyids, the descendants of Abul Fazl. They changed their name from Chhatbanauri to Chhatrauri and took up their residence near Sambalhera. One of them, called Saiyid Hasan Fakhr-ud-din, lived in the reign of Akbar and must have had some influence at court, for he was able to procure for his friend, the Raja of Sambalhera, the confirmation of that dignity in the male line to the Raja's son, Ram Chand. Ram Chand succeeded his father, and on his death without children the Saiyid procured the succession for Ram Chand's widow. She was so pleased with his conduct that she made over as a gift to Saiyid Hasan the whole of her property, and on receiving the sanction of the Imperial court the Saiyid took possession of Sambalhera and the adjoining estates. Another branch of the same family is settled at Tissa. Saiyid Husain had

four sons: (1) Saiyid Sher Ali, who died without issue; (2) Saiyid Ahmad, killed in the war with Ratan Sen of Chitor, and one of whose descendants settled in Kailawadha, and another, Roshan Ali Khán, served under Muhammad Shah; (3) Saiyid Taj-ud-din, whose son, Saiyid Umar, founded Kakrauli and colonized Rauli Nagla and Bera, where many of his descendants reside to the present day and are of some importance; and (4) Saiyid Salar Auliya. The last left Sambalhera for Kaithora where, in a manner somewhat similar to that adopted by his grandfather, he obtained possession of the village as the adopted son of the owner, a widow. Saiyid Salar had two sons: (*a*) Saiyid Haidar Khan, whose descendant, Saiyid Kasim Shahamat Khan, settled in Miranpur and founded the Haidar Khani family; and (*b*) Saiyid Muhammad Khan, whose descendants remained at Kaithora and form the Muhammad Khani family. Members of the Haidar Khani family are still found in the villages of Miranpur, Gadla and Bhupa, and some of them are in the service of Government in positions of trust. Of those that remained at Kaithora, Saiyid Nusrat Yar Khan and Rukn-ud-daula attained to high rank during the reign of Muhammad Shah as governors of Gujarat, Agra and Patna. They held twenty-eight villages in jagir in Ahmadabad, which remained in possession of the family until 1850. These grants were made in return for their services against their brethren of the Tihanpuri branch which resulted in almost the annihilation of the latter. The descendants of Saiyid Shahamat Khan are the only Barha Saiyids that still retain the title of Nawab. The Chhatrauris of Morna in Bhukarheri received grants of land to the west of the Kali in Charthawal which they still retain, whilst their original home in Morna has fallen from a flourishing town to a petty agricultural village. The mosque of Bibi Jhabbu, wife of Nawab Hasan Khan, who was a Bakhshi during the reign of Muhammad Shah, is one of the last of the substantial Saiyid buildings in Morna. The inscription on it shows that it was erected in 1725 A.D. at a cost of Rs. 9,000.* Besides the tomb of Ibn Salar already mentioned another exists at Sambalhera, built by the architect Daswandi in 1631-32 A.D. by order of Saiyid Makhan, son of Baha-ud-din.

* Proc., A. S. B., July 1873, p. 142.

The same architect's name appears on a tomb in Ghalibpur. The genealogical tree shows the relationship of the different members of the family. It is possible that the Saiyid Raju, who fell at the siege of Ahmadnagar in 1594, is the grandson of Saiyid Taj-ud-din mentioned above.*

Jagneri Saiyids. The Jagneri Saiyids, the descendants of Najm-ud-din Husain, the third son of Abul Fara, first settled at Bidauli in the north-west of this district.

Some generations later, a descendant of his, one Saiyid Fakhr-ud-din, emigrated to Palri in pargana Jauli and settled there. He purchased proprietary rights in Palri, Chandauri, Chandaura, Tulsipur and Kheri, which for a long time remained in his family. During the drought which occurred at the last settlement the Jagneris were obliged to dispose of all their property in Jánsath except a tenth share in the village of Palri. Most of the Jánsath Jagneris now earn a subsistence as cultivators, labourers, or servants, and many have emigrated to the Panipat and Dehli districts. The late head of the Bidauli family, Muhammad Husain, held the office of Nazim in Oudh before the annexation and his nephew, Mahdi Hasan, was a chakladar. The latter saved the lives of some fugitives during the mutiny, and received a pension and an order to leave Oudh and reside in Bidauli. There he devoted himself to the improvement of his estate, which is not an extensive or fertile one, but with care and supervision can yield an income sufficient to support the moderate requirements of the dignity of the Barha Saiyids of the present day.

From the family tree we see that Mahdi Hasan of Bidauli was the 13th in descent from Najm-ud-din, the founder of his house, and allowing thirty years for each generation, this would bring us to the close of the 14th century for the emigration from Jagner. Though several members of this branch obtained honourable employment under Akbar and his immediate successors, they never reached the distinction for which the members of the other families are so remarkable.

Kundliwal family. Lastly we have the Kundliwals, the descendants of Abdul Fazil, who settled in Majhera. The village is now for the most part a heap of ruins, but the traces of masonry buildings which

* Ain-i-Akbari, I, 452.

extend for some two miles along the road between Majhera an Miranpur, testify to its former greatness.

Balipura, which lies between the two villages, was formerly a muhalla of Majhera. Amongst the descendants of Saiyid Abul Fazail mention is made in the Ain-i-Akbari of the brave old soldier Saiyid Mahmud as the first of the Barha Saiyids who took service under the Timurides. He was with Sikandar Sur in Mankot, but seeing that the cause of the Afghans was hopeless, he left them and went over to Akbar. In the first year of Akbar's reign he fought in the campaign against the forces of Muhammad Shah led by the celebrated Hemu. In the second year (1557 A.D.) he was engaged in the Ajmer campaign, and in the following year took part in the capture of fort Jitasaran* and an expedition against the turbulent Bhadauriyas of Hatkanth in the Agra district. In 1561 he obtained a jagir near Dehli, and towards the end of 1574 took part in the expedition with the Amroha Saiyids against Raja Madhukar of Orchha. He died in 1574 and was buried at Majhera, where his tomb exists to the present day and still possesses the original Arabic inscription.† Saiyid Mahmud‡ was "a man of rustic habits and great personal courage and generosity. Akbar's court admired his valour and chuckled at his boorishness and unadorned language; but he stood in high favour with the Emperor. Once on his return from the war with Madukar of Orchha he gave in the state hall a verbal account of his expedition, in which his 'I' occurred oftener than was deemed proper by the assembled Amirs. 'You have gained the victory,' interrupted Asaf Khan, in order to give him a gentle hint, 'because His Majesty's good fortune *(ikbal-i-padshahi)* accompanied you.' Mistaking the word '*ikbal*' for the name of a courtier, 'Why do you tell an untruth'? replied Mahmud; 'Ikbal-i-Padishahi' did not accompany me. I was there and my brothers; we licked them with our sabres.' The emperor smiled, and bestowed upon him praise and more substantial favours. Once Mahmud was asked how many generations backwards the Saiyids

* Elliot, VI, 22.

† J. A. S. B., XL, p. 260.

‡ Ain-i-Akbari, 389, 407, 410, 440, 501.

of Barha traced their descent. Accidentally a fire was burning on the ground near the spot where Mahmud stood. Jumping into it, he exclaimed, "If I am a Saiyid the fire will not hurt me; if I am no Saiyid I shall get burnt." He stood for nearly an hour in the fire, and only left it at the earnest request of the bystanders. His velvet-slippers showed, indeed, no trace of being singed!"

Saiyid Alhu fell at Chunar, where his tomb is. Saiyid Ahmad rose to the rank of a commander of 2,000 under Akbar. He was governor of Patan in Gujarat for some time and died in 982 H. (1574 A.D.). His tomb is held sacred, and he and his four brothers are known as the "pânch shahíd." The sons of one or more of these and grandsons of Saiyid Alhu were Saiyid Yusuf and Saiyid Wali Muhammad Khan; from the latter came Kamal-ud-din Khan *alias* Jamal-ud-din Khan, and Said Khan, also called Jamal-ud-din Khan. The first Jamal-ud-din Khan perished at the siege of Chitor. Saiyid Ismail and Saiyid Ishak were sons of a second wife, known by the fact that Majhera was divided between the two families, and in this way Ismail and Ishak got one-quarter share each, while the other brothers got only one-sixth each. Pattis Ismail and Ishak are in this way larger than Pattis Munawar and Alhu. Patti Makhan became a place of some importance and has been entered as a separate village in the revenue records. The tomb of Saiyid Mahmud Khan is in Makhanpur, and the marble tombs of Saiyid Makhan and his son, Saiyid Saif Khan, who predeceased him, are also in the same village. Walipura, now known as Balipura in Patti Alhu, was named after Wali Muhammad. Saiyid Kasim and Saiyid Hashim served with Saiyid Ahmad in Gujarat and so distinguished themselves by their bravery that they were rewarded by a grant of a jagir in Ajmer. They were frequently employed in the van of the army. Saiyid Hashim settled at Hashimpur in pargana Bhuma; he was killed at the battle of Sarkich near Ahmadabad, and Saiyid Kasim was wounded at the same place. Kasim, on his recovery, was appointed thanadar of Patan, and enjoyed similar high commands until his death in 1007 H. (1598 A.D.). His family settled at Mawana in the Meerut district, where they held 21 villages. Saiyid Ali

Asghar Saif Khan is said by some to be the son of Saiyid Mahmud, but local authority makes him the brother of Mahmud, and the same who is mentioned by Jahangir in his memoirs as having distinguished himself in the war with Khusru.* Saiyid Alam settled in Kheri Sarai, and his grandson, Hizabr Khan, founded Tisang. Saiyid Salim settled at Mahmudpur in the Meerut district, but his family is now decayed. Saiyid Shujaat Khan appears to have been the son of Saiyid Jahangir, who was son of Saiyid Mahmud. Saiyid Jahangir attained to high command in Dehli and received a grant of land "*az gang ba Tisang.*" He also obtained a grant of lands in Bijnor and founded Jahanabad, where Shujaat Khan built a famous mosque. His family held the estates until the mutiny, when their possessions were confiscated for rebellion. The existing members are dependent upon their relatives of Tisang. Saiyid Bayazid, who served during Akbar's reign in Gujarat, is mentioned by Mr. Blochmann as probably belonging to this family. In Shahjahan's reign he was made a commander of 2,000, and had previously received the title of Mustafa Khan. Saiyid Chhajju, who died in 967 H. (1559 A.D.) and was buried at Majhera, is also said to have been a brother of Mahmud, but his name does not appear in the local list. Besides these, several Saiyids are mentioned amongst the grandees of the Mughal court whose families cannot now be traced out, such as Saiyid Lad, who served in Gujarat and the Deccan,† and others.

Their present condition.

The Kundliwals are at present distributed amongst the villages of Majhera, Hashimpur, Tisang, Balipura and Tandera. They are for the most part very illiterate, and many of them earn their livelihood by manual labour. Some, however, have obtained high appointments under Government. Thus Saiyid Imdad Husain rose to be a Tahsildar and was rewarded with the gift of Jaula in proprietary right on account of services rendered during the mutiny. The Balipur family are also in prosperous circumstances. Besides these, there are Kundliwals at Maiman in the Meerut district, and across the Ganges in Chandpur and Jahanabad in Bijnor. As a clan they have become almost extinct since 1760, when the few who did not perish by famine and the sword

* Elliot, VI. 273.

† Ain-i-Akbari, I, 526.

of the Mahrathas migrated to Oudh. There is another tomb of this family at Majhera containing the remains of Miran Saiyid Husain, who died in 1592.*

Fall of the Saiyids.

The decay of the Saiyids has already been referred to in connection with the account of the downfall of the Tihanpuri branch. Mention was there made of several persons who obtained shares in a dismembered Saiyid estate. Besides these the ancestor of the Nawab of Karnal received three parganas in jagir, including Muzaffarnagar and the estates formerly held by the descendants of Saiyid Khanjahan, and no matter who lost or won, the Saiyids seem to have always been on the losing side. What limited rights they preserved were held by them as the vassals of whatever power might, for the time being, be strongest, whether Imperial, Afghan, Mahratha, or eventually the British. There was little change amongst the village communities, who all through retained their old position intact, and in those cases, too, where the Saiyid settlements had approached the status of a village brotherhood their possession was acknowledged. The famine of 1783 A.D. was severely felt in this district, and for the next twenty years, in common with the other districts of the Upper Duab, Muzaffarnagar became the prey of marauding bodies of Sikhs and Rohillas. This state of things continued for the first two years of British rule when troops could ill be spared even for the protection of the district and the security of the revenue. Mr. Guthrie, the Collector, was often obliged to take refuge in the small mud fort of Fazlgarh "with no other force than a few najibs," and it was not until the beginning of 1805 that Colonel Burn was able to clear the district of marauders.

Sikhs.

Leaving the Saiyid history at the conquest, I must briefly review the Sikh raids into the district, as they exercised no inconsiderable influence on its fortunes. The first great invasion took place under the ferocious Bandu in 1710 A.D., when Jalal-ud-din of Jalalabad was faujdar of the Saharanpur circle. The Sikh hordes, after plundering and burning the towns of Bhat, Saharanpur, Ambahta and Nanauta in the Saharanpur district penetrated southwards as far as the northern parganas of Muzaffarnagar. The faujdar and his two nephews perished in a vain

* Proc., A. S. B., 1873, p. 142.

attempt to oppose the marauders. The latter had in the Gujars important allies, who gladly embraced the opportunity now afforded them to resist and throw off the yoke imposed by their Musalman rulers. Community of hatred and in some sense of religion made them ready to aid the Sikhs to supplant the existing power, but, perhaps, in rendering this assistance they were as much guided by their hereditary and instinctive love of plunder and a desire to save their own villages as by any other motive. They have always been found on the side of disorder, and until they become weaned from the roving, semi-nomad life that they have been accustomed to lead for generations, they will always rise to the surface when the reins of administration have been slackened and they think that plunder and murder can be indulged in with impunity.

The death of Bandu and the dispersion of his followers freed the district for over half a century from the incursions of the Sikhs, but after the battle of Panipat they again commenced their plundering expeditions. In 1763 A.D. an immense force crossed the Jumna, and after sacking Saharanpur, attacked and plundered the Saiyid town of Miranpur in pargana Bhukarheri. In the following year the same town suffered severely at the hands of the "Budhadal," the name by which the newly-organized forces of the Sikhs was known. From the Siwaliks on the north almost to Meerut on the south, and even across the Ganges to Bijnor on the east, the entire country fell a prey to the army of the Sikh theocracy and its Gujar allies, and village after village was plundered and burned, the inhabitants were slaughtered, the crops were destroyed, and the cattle were carried off. Although the Rohillas under Hafiz Rahmat Khan attempted some reprisals, their efforts were fruitless, and Najib-ud-daula, the natural guardian of the district, was absent at Dehli, so that the Sikhs, satiated with plunder, were able to retire leisurely to their own country. For three years there was some appearance of rest, but in May, 1767 A.D., the Sikhs again came, increased in numbers, improved in organization, and more confident from success. Sweeping down by unfortunate Nanauta, they harried the whole of the Barha settlements. Meerut itself was attacked, and were it not for a timely diversion of a few Afghan detachments,

Their raids.

could scarcely have held out. The Sikhs retreated north wards and were pursued, and in a battle fought between Kairana and Shamli in this district the Imperial troops were victorious; but hardly had the latter reached Dehli when the Sikhs were again over the border. Nanauta was again burned, and all the way down to Kandhla nothing was seen but smoking heaps of ashes where prosperous villages once stood. Najib Khan, now relieved from the presence of his enemies at Dehli, took the field and succeeded in clearing the district of marauders, and eventually drove them back by Nanauta and Islamnagar to the ghats on the Jumna.

Sikh exactions.

But this was his last success; for henceforth, writes* Mr. Williams, "as regularly as the crops were cut, the border chieftains crossed over and levied blackmail from almost every village in the most systematic manner. Their requisitions were termed 'raki,' and sometimes euphemistically 'kambli' or 'blanket-money.' Each of them had a certain well-known beat or circle so well recognised and so clearly defined that it is not unusual for the peasantry, at the present day, to speak of some places being, for instance, in Jodh Singh's patti, others in Diwan Singh's or Himmat Singh's, and so on. The collections, of course, varied with the ability of the people to pay, averaging from Rs. 2 to Rs. 5 a head. Two or three horsemen generally sufficed to collect them, for two or three thousand more were never very far off. In case of delay about paying up, a handful of troopers, each well mounted and armed with a spear, sword and a good matchlock, speedily appeared to accelerate the liquidation of the debt. The Sikh's endurance and rapidity of movement were quite commensurate with his rapacity, enabling him to baffle, if not delay, superior numbers. With the exception of beef he had, it is true, no objection to a generous diet of fish, flesh or fowl, and he thoroughly enjoyed his liquor; but, at a pinch, he could march some twenty or thirty miles a day on no better fare than a little parched gram washed down with pure cold water. A tent he despised; baggage, in the ordinary sense of the word, he had none, looking to others to provide him with that as well as most other luxuries. Besides his weapons, his whole

* Cal. Rev., LX. 28.

kit consisted of horse-gear, a few of the very simplest cooking utensils and two blankets, one for himself and one for his faithful steed. These last important items of the Sikh warrior's equipment clearly point to the origin of the term 'kambli,' for the tax levied on each villager or townsman was, on an average, equal to about the price of a blanket. In spite of the simplicity of his habits, he took a pardonable pride in the adornment of his person and the proper maintenance of his accoutrements. Like the ancient Spartan, he never failed to carefully comb out and adjust his long hair and beard before the battle, and his white vest contrasting with his scarlet trappings made a fair show as he rode along gallantly to the fight. Although his tactics mainly resolved themselves into a prolonged series of skirmishes conducted after the Parthian fashion, yet in the strife of men contending hand-to-hand he was terrible, though helpless against good artillery. The 'dal' fortunately, possessed very few guns and hardly understood the use of them. This deficiency saved the country from complete subjection—a contingency which seemed imminent a few years later."

State the D

The people were helpless, and, left to themselves, began the construction of those mud forts which are so characteristic of the state of insecurity of, indeed, nearly the whole Duab during the latter half of the last century. In 1774 and 1775 formidable invasions again occurred, and in the latter year, Zabita Khan was obliged to purchase the safety of his fortress of Ghausgarh by paying a fine of Rs. 50,000. Departing thence, the Sikhs ravaged the Saiyid country and plundered Miranpur and Kaithaura, where the Saiyids, Shahamat Khan and Fateh-ullah Khan, made some slight resistance. The Sikhs then passed through Shamli, Kairana, Kandhla and Meerut, and then again turned westwards. Dispirited by the success of his enemies at court, and despairing of being able to take the field against the Sikh invaders unaided, Zabita Khan turned his attention towards forming an alliance with them against their common enemy, the court faction at Dehli. Uniting their forces, the Sikh and the Rohilla leader marched down the Duab and were met by the Imperial forces near Budhana; retreating thence to Baghra and again to Amirnagar, the allied forces suddenly turned round and

Zabit Khan.

attacked the imperialists, who were routed with great slaughter in March 1776 A.D. Kasim Ali Khan, the brother of Majad-ud-daula, diwan of the empire, fell in this battle, and the disorganization of the Dehli army was completed: Meerut, Hapur, Sikandara and Khurja were taken, and even Koil, Atrauli and Kasganj were visited by the invaders. Franklin says that Zabita Khan was so pleased with his new allies that he renounced Islam and became a follower of Nanak, under the name "Dharam Singh," and Mr. Williams attributes to this circumstance the proverb still current in the district:—

"*Ek guru ke do chela ádha Sikh ádha Ruhelá.*"

Najaf Khan was summoned from the Jat country, and after a bloody battle was fought between Amirnagar and Ghausgarh, succeeded in driving the Sikhs and Rohillas across the Jumna. After a time, he induced Zabita Khan to come to an understanding with the Emperor, and caused him to be restored to all his previous dignities. But in doing so both parties forgot to consult the Sikhs, who henceforth regarded their former ally as a renegade, and made his possessions again the scene of the same rapine and destruction that had marked their earlier irruptions. From 1778 to 1781 every year saw the plundering hordes across the Jumna, and in August of the latter year Meerut was again besieged. Fortunately Mirza Muhammad Shafi was able to oppose them here with a considerable force, and having succeeded in defeating the whole Sikh army with great slaughter, and in driving them out of the Duab, carried the war into their own country.*

The Sikhs in 1784.

During the terrible famine year of the *chalisa*, in 1783 A.D., the Sikhs under Baghel Singh, Krora Singhia, occupied the Upper Duab as far as the Ganges, and even swept round by Hardwar through the Dehra Dun. These incursions alarmed even the English in Calcutta, and in 1784 Major Brown was sent on a deputation to Shah Alam by the Supreme Council. His mission is thus described by Franklin:†—"The real cause of Major Brown's arrival was in consequence of orders he had received from his Government, not to decline any overture that might be made for

* Shah Alam, 94.
† Shah Alam, 115.

affording a military aid to the royal cause. The Sikhs had for several years back, by their predatory incursions into the Duab and Rohilkhand, excited alarm in the Government of Asaf-ud-daula, and Mr. Hastings, the British Governor, with his usual discernment, deemed the exertions of the court at Dehli might, at the present juncture of affairs, prove a beneficial counterpoise to the rising power of the Sikhs." The flight of Mirza Jawan Bakht to Lucknow prevented any overtures being made, and the Sikhs were again left to themselves. In the following year Jassa Singh Ramgarhia and other chiefs, including Rai Singh Bhangi, and his nephew Sher Singh, Jodh Singh of Chachrauli and Sahib Singh of Ladwa, marched straight through the Duab, sacking Miranpur on their way, and finally crossing the Ganges, plundered Rohilkhand as far as Chandausi in the Moradabad district. Cunningham* writes :—"At this period Zabita Khan was almost confined to the walls of his fort of Ghausgarh, and the hill Raja of Garhwal, whose ancestor had received Dara as a refugee in defiance of Aurangzeb, had been rendered tributary, equally with all his brother Rajputs, in the lower hills westward to the Chinab. The Sikhs were predominant from the frontiers of Oudh to the Indus, and the traveller Forster amusingly describes the alarm caused to a little chief and his people by the appearance of two Sikh horsemen under the walls of their fort, and the assiduous services and respectful attention which the like number of troopers met with from the local authorities of Garhwal and from the assembled wayfarers at a place of public reception." In 1788 A.D., the year of his deposition and death, Ghulam Kadir defeated a force of Sikhs who, after sacking Ambahta, were marching southwards through Muzaffarnagar.

The Mahrattas.

After the capture of Meerut and the execution of Ghulam Kadir in 1788, the Mahrattas marched northwards through the Duab and annexed the northern districts, of which Ghani Bahadur of Banda became the first Governor. Temporizing with the Sikhs, he allowed many of their leaders to hold portions of this and the Saharanpur district partly as farmers and partly in lieu of the uncertain dues that they were accustomed to levy.† Thus

* Cunningham's Sikhs, 117.

† Cal. Rev., LXI, p. 242.

in 1790 A.D., Rai Singh of Jagadri and Sher Singh of Burhiya took possession of portions of the muqarrari of the Gujar Raja of Landhaura, comprising parganas Manglaur, Jaurasi and Jawalapur in the Saharanpur district, but were obliged to give them up in the following year by the new governor, Bhairon Pant Tantiya. Both still held, for some time, portions of the Sultanpur pargana whilst Rai Singh occupied Nakur. In this district Gurdat Singh of Ladwa obtained parganas Jhinjhana, Kandhla and Shamli and held them with Karnal for twelve years. Bhanga Singh also acquired Bidauli and Kairana, and all agreed to protect the Duab from the attacks of the other Sikh chiefs. But, relieved of their great enemies, the Sikh confederation fell to pieces, and chief began to attack chief and aggrandize himself at the expense of his co-religionists. Nakur itself, though held by Rai Singh, was attacked by Diwan Singh and plundered. The former appealed to the Mahrattas, who had already begun to levy tribute from Patiala and other states in Sarhind, when the death of Sindhia himself put an end to any aggressive attempts on the part of his followers.

George Thomas.

On the death of Madhoji Sindhia in 1794 A.D., the Sikhs across the Jumna, already jealous of their brethren who received grants in the Duab, were ready for further raids. Daulat Rao Sindhia with eight battalions of disciplined troops was at Poona, De Boigne was at Aligarh, the Begam Somru was at Sardhana, and Appa Khandi Rao with George Thomas was in Mewat. Profiting by the disorders of the time, the Sikhs again invaded the Duab in 1795 A.D., and succeeded in driving the Mahratta garrison from Saharanpur. The fugitives took shelter in the fort of Jalalabad and would not have escaped their enemies had not George Thomas appeared with a portion of his Mewat force and relieved them. Thomas was then appointed 'warden of the marches' by Lakhwa Dada, who had succeeded to the Mahratta command in Saharanpur, and was given charge of 2,000 infantry, 200 cavalry and sixteen pieces of artillery raised for the protection of the Jumna frontier, and was assigned the parganas of Panipat, Sonpat and Karnal for their pay. Thomas, however, found his task no easy one. Although Bapu Sindhia exerted himself during 1796 to restore some appearance of order, the

Sikh jagirdars were found to be intriguing with their brethren in the Panjab. The Sikh commandant of Shamli, then in Gurdat Singh's jagir, was detected in a treasonable correspondence; his fort was attacked by Thomas, was taken, and the entire garrison fell by the sword. Thomas then hastened northwards to assist Bapu Sindhia, was engaged in investing the Turkoman fort of Lakhnauti, then held by Bahrmand Ali Khan, and here, also, he and his forces distinguished themselves and contributed, in no small measure, to the ultimate success of the Mahratta troops. Crossing the Jumna, Thomas defeated the Sikh confederates in four successive actions near Karnal, but finding Perron, who had succeeded De Boigne, inimical to his success, Thomas left the Duab for Mewat, still, however, continuing his operations against the Sikhs. He repaired the walls of Hansi, cast guns, erected manufactories for small-arms and powder, and enrolled large numbers of horse and foot, with which he levied contributions on the neighbouring Sikh States. We next hear of the Sikhs as allies of Sambhunath, the Bania agent of Imam Bakhsh, Governor of Saharanpur. They joined him in his revolt against Perron and were present at the battle of Khatauli, early in 1800, in which Sambhunath's six battalions were defeated by three of Perron's battalions with the loss of six guns. About the same time Thomas attacked Jhind, belonging to Bhag Singh of the Phulkia confederacy. The town was relieved by the old chief,* Baghel Singh Krora Singhia, and the sister of the Patiala Raja, but they failed to injure Thomas in his retreat to Hansi. Early in 1800 Thomas took Fatehabad and reduced the Bhattis of Hariana to submission, while the Pathans of Maler Kotla and the converted Musalmans of Raikot, also, acknowledged him as master. In all quarters he spread his influence and compelled submission to his authority and made those whose own will had, hitherto, been their sole law obey his slightest command. The Sikhs were not more successful in the Duab, they and their employer Sambhunath were again defeated in August 1800, with the loss of all their baggage and twenty-four pieces of cannon. Following up his success Perron resumed nearly all the Sikh jagirs with the exception of Jhinjhana, which was still held by Gurdat

* Cunningham's Sikhs, 123.

Singh, and yielded a revenue of Rs. 36,554, and other lands held by Bhag Singh and valued at Rs. 57,968. Kandhla was transferred from the Ladwa chief to Colonel Hessing,* and Shamli, with a revenue of Rs. 38,000, was added to Chhaprauli as the jagir of Shah Nizam-ud-din, the comptroller of the Imperial household and a firm friend of the Mahrattas. It was, however, resumed by Perron in the rains of 1801, and included with Bidauli and Kairana in his personal jagir.

Fall of Thomas.

The history of the Sikhs in the Duab during 1801-1802 is so intimately connected with Thomas that I must again refer to his history. In 1801 Thomas raised his force to ten battalions of disciplined infantry with sixty pieces of cannon and secured to himself a country yielding three lakhs of revenue a year. With this considerable force he made a bold attempt to besiege Lahore and repeatedly beat the Sikhs who attempted to oppose his progress, and was beyond the Satlaj river, within four marches of Lahore, where he intended to plant his colours and make it the capital of his future empire, when he heard that the vigilant Perron was preparing to attack him. Thomas made a rapid retreat to Hansi, fighting the Sikh horse who hovered round him and marching thirty or forty miles a day. "His swift retrograde movement," writes Smith, who was then in the Mahratta service,† "astonished Perron, who had hoped to seize Thomas' defenceless country, before he could return to defend it; and who had determined to annihilate Thomas' force or to employ it to forward his own view. With this determination Perron collected ten battalions and two thousand horse and marched from Dehli in August 1801 to negotiate with or to fight Thomas. Perron had previously strengthened his party by alliances with some Sikh chiefs, the political foes of Thomas, who had agreed to assist Perron with money and with cavalry (five lakhs of rupees and ten thousand horse) to exterminate their dangerous neighbour, George Thomas. In August 1801 the two rival parties approached each other near Bahadurgarh, ten kos to the west of Dehli. Thomas also had formed alliances with the Begam Somru, with

* Collector, Meerut, 21st May, 1805.

† I quote from "A Sketch of the rise, progress and termination of the regular corps formed and commanded by Europeans in the service of the Native Princes of India; by Lewis Ferdinand Smith, late Major in Daulat Rao Sindhia's service," Calcutta *circa* 1804, as giving the account of an eye-witness.

the Rajas of Jaipur and Alwar, and with Lafontaine, who commanded six battalions of Filoze's party in the service of Sindhia. Such are the singularity and treachery of eastern politics, that two of Sindhia's brigades, Somru's and Filoze's, had agreed to assist George Thomas against Daulat Rao's commander-in-chief Perron.

"I was employed to bring Thomas to terms and to an interview with his rival. Perron offered him sixty thousand rupees a month for his party, the rank of colonel, and the fort of Hansi, if Thomas would take service with Sindhia and serve under Perron's order. Thomas, to gain time, agreed to Perron's terms and with some difficulty I brought them to an interview; but they soon became mutually distrustful, and separated to commence hostilities. Perron wished to follow the political axiom 'divide et impera'; he required Thomas to divide his force by sending four battalions to the assistance of Sindhia; and Thomas was ambitious, his alliances were strong, and Daulat Rao's detachments had just been cut off by the victorious Holkar at Ujjain, and Sindhia had made a precipitate retreat to Burhanpur. The time was propitious to the views of Thomas. Perron had only ten battalions: eight of his battalions had been ordered to march to the assistance of Sindhia, whose affairs wore a gloomy prospect. Thomas wished to gain time until he could raise six battalions more—the recruits were on the way to join him, the arms were ready, and he desired further to strengthen his alliances. The victorious Holkar had repeatedly written to him to begin hostilities, and he would assist him with money and cavalry: in short, the chances were much in favour of Thomas; but he was a proof that in politics, as well as games, fortune mocks calculation and probability of success. Perron and Thomas were both too cunning to deceive each other long; matters could no longer remain dubious, and a rupture succeeded their hypocritical negotiations. **Smith's account.**

"Thomas retreated to Hansi, and Perron, unwisely, set off for Koil with impolitic precipitation, leaving the war against his enemy to be carried on by Bourquien, who commanded De Boigne's third brigade and was a Major. Had Thomas acted with his usual prudence, boldness and activity, the forces under

Bourquien must have been destroyed; the allies of Thomas would have then thrown off the mask and openly taken his part, and before Perron could have collected another efficient force, Thomas would have been master of Dehli, the king's person, and probably would have extinguished Perron's power and authority; and Sindhia would have quietly transferred that power to Thomas, for he would have been equally indifferent who governed Hindustan, Perron or Thomas, as he must, from his impotency to resist, have bowed to the will and power of every aspiring mind, who commanded large bodies of regular infantry. Hostilities commenced after the retreat of George Thomas and his army and the flight of Perron from his army. I was ordered with three battalions to lay siege to Georgegarh, a small fort forty kos to the eastward of Hansi. Thomas and his forces were encamped under the fort of Hansi, and Bourquien was ordered with seven battalions and five thousand horse to lie between me and Hansi to cover the siege of Georgegarh, which must have fallen in a week; but with singular ignorance Bourquien encamped at Jin, ten kos farther from me than Thomas' army. The consequence was obvious, for three days after I laid siege to Georgegarh, I was attacked by Thomas with eight battalions, compelled to raise the siege and retreat to Jhajhar, four kos to the east of Georgegarh. Favoured by the obscurity of night I was not completely cut off, and made good my retreat, with the loss of one gun and one-third of my force killed and wounded. How I escaped total destruction I do not yet know, and why Thomas did not follow my retreat I cannot say; for if he had continued the pursuit I must have lost all my guns, and my party would have been completely destroyed; but Thomas spared me and remained at Georgegarh after raising the siege. I believe he was apprehensive of following me for fear he should be too far from Hansi, and that Bourquien, in the meantime, would cut off his retreat to his fort; but alarm in his troops I believe more strongly to have been the cause of his strange conduct. The next day, the 28th September, my brother, Captain E. F. Smith, arrived to my assistance with 2,000 horse, after performing an astonishing rapid movement of 80 miles in 10 hours; but brotherly affection gave impulse to his course, and

his example hurried on most of the cavalry. This circumstance prevented Thomas from renewing the attack on me, as he intended, on the 28th September. On the 29th September 1801 Major Bourquien, with the third brigade, reached Georgegarh, after a surprising march of 40 kos in 36 hours. The brigade arrived about mid-day, but the troops were harassed, fatigued, and famished. With destructive imbecility, Bourquien ordered the troops, consisting of seven battalions, to storm Thomas' intrenched camp at 4 o'clock in the afternoon. He did not lead the attack himself, but prudently remained with the cavalry 2,000 yards in the rear of George Thomas' line. The seven battalions of De Boigne, with calm intrepidity, advanced with their guns through heavy sand, exposed to a dreadful and well-directed fire of 54 pieces of cannon, and attacked Thomas' 10 battalions in their intrenchments; but they were repulsed with the severe loss of above 1,000 and 100 men killed and wounded, which was nearly one-third of their number. Their slow progress through the heavy sand which lay in front of Thomas' lines, owing to their guns, which they would not leave in their rear, occasioned not only their defeat, but their dreadful carnage. Thomas' loss was not so great, as the guns of De Boigne's battalions were mostly dismounted by their recoil on the sand when fired, which snapped their axle trees.

Defeat of Thomas.

"Among the killed was a very amiable and gallant young officer, Captain E. F. Smith, who commanded the left wing of De Boigne's battalions. Had Thomas taken advantage of Bourquien's ignorance and folly and sallied out on the defeated troops of Perron, he would have overturned his power; but Thomas was in this critical moment confused and confounded, though he had shown feats of valour during the action. Moreover, he had only two European officers to assist his exertions and direct a line of ten battalions, one of whom, the gallant Hopkins, lost his leg, and his native officers had been bribed over to Perron's interest. Fresh forces arriving, and Thomas unable or unwilling to retreat to his fort, was surrounded at Georgegarh: Colonel Pedron arrived, superseded Bourquien, and blockaded Thomas and his diminished troops. They sustained the blockade for seven weeks, and at last were conquered by famine. The troops came over

to Pedron or dispersed, and Thomas escaped with great difficulty with his European Officers, Captain Hearsey and Lieutenant Birch, who adhered to his fallen fortune with commendable inflexibility, to Hansi, and left his enemy in possession of 54 pieces of cannon, his camp and baggage. Pedron returned to Koil and Bourquien followed Thomas to Hansi, stormed the town and laid siege to the fort. The fort of Hansi has been celebrated in oriental history: it was one of the strongest in India, and above 40,000 Musalmans lie buried on the circumjacent plain, of the various armies of the faithful who attempted to wrest it from the Hindus. Ala-ud-din Ghori took it six hundred years ago after an eighteen months' siege and the loss of 20,000 men; but it had been dismantled and lay long neglected, and Thomas had not had sufficient leisure to renew its strength. Moreover, Bourquien had subdued the garrison with gold, which in India is more irresistible than in Europe. In this critical situation I came forward once more to assist Thomas to mitigate the severity of his misfortunes and dissipate the dangers with which he was environed. I advised him to an honourable surrender before the garrison delivered him over to his enemy, with eternal disgrace to themselves and ignominy to him. He followed my council, surrendered the fort on the 1st January, 1802, and with his family and private property was conveyed to the Company's frontiers under my protection. His misfortunes had broken his daring mind and impaired his robust constitution; and the luxuries of Indian tables hurried him to his grave in the end of 1802." Perron and the Sikhs thus, fortunately, got rid of an inveterate foe, and the British lost in Thomas an ally who would have been of much assistance to them in their subsequent wars with the Mahrattas.

Cession of the district.

In November 1801 the treaty of Lucknow was concluded, which gave to the British the Lower and Central Duab, Gorakhpur, and a great portion of Rohilkhand. This was followed by the treaty of Bassein, which Sindhia considered so injurious to his interests that he, at once, threw all his influence into the scale against the British, and war was declared. General Lake captured the fort of Aligarh in 1803, while Perron, the Mahratta commander, delivered himself up to the English at Muttra.

The British marched upon Dehli, and defeating a Sikh contingent under Louis Bourquien expelled the Mahrattas, and eventually Muzaffarnagar came into their possession with the remainder of the conquered provinces. A few days after the capture of Dehli Colonel Burn occupied Saharanpur. He had, however, hardly reached it when the Sikhs were again on the border. Lieutenant Birch with a party of najibs pushed on to watch the fords while reinforcements were asked for from Dehli. Colonel James Skinner with a strong detachment of some 800 irregular horse crossed the Jumna lower down and completely surprised the enemy (February 1804), routing them with great loss. Posts were then established along the Jumna, and a battalion of the Begam's from Sardhana occupied Chilkana. But the Sikh sardars tendered their submission and all was peace for a time. In September, Colonel Ochterlony recalled the troops at Saharanpur to aid in the defence of Dehli, then threatened by Holkar's adopted son, Harnath. The entire Duab rose in their rear, and in October, 1804, Sher Singh of Burhiya and Rai Singh led the last great Sikh expedition across the Jumna by Rajghat opposite Sultanpur (13th October). The Sikh chiefs were not inclined to give up their claims to raki and kambli from the Duab without a struggle, and, notwithstanding their submission in March, were prepared to take advantage of the opportunity afforded by the advance of Holkar's forces in October to vindicate their alleged rights. They marched down by Damjhera, where a skirmish is said to have taken place, and thence by Chilkana, where the Saiyids offered some feeble resistance. In Sultanpur the house of an old servant of the Sikhs alone escaped destruction, and as they approached Saharanpur, the Collector (Mr. Guthrie) was obliged to shut himself up in the old fort known as the Kila Ahmadabadi with his records and treasure.

Colonel Burn.

Colonel Burn, on hearing of the advance of the Sikhs, set out from Dehli, on the 25th October, with the 2nd battalion, 14th N.I., a battalion of irregulars under Captain Harriott and six guns (one 18-pounder, one 12-pounder and four 6-pounders), and was passing on rapidly to the relief of Saharanpur, when he was overtaken by the Mahratha cavalry near Kandhla. Jaswant Rao

Holkar with a large force of horse had escaped from Dehli with the determination of cutting off the small force destined for the relief of Mr. Guthrie. The subsequent fight is thus described from official records by Mr. Williams :*—" After a vain attempt to cut his way through the enemy, whose swarms were hourly increasing, Colonel Burn found himself constrained, on the morning of the 30th, to occupy a small mud fort under the very walls of Shamli, a hostile town, which closed its gates against him. The villagers all know the spot well. It was afterwards distinguished by one of the most gallant fights, and one of the most cold-blooded massacres that ever happened during the mutiny. His situation was, to all appearance, desperate. The detachment amounted to barely 1,500 men, the force beleaguering it to fully 20,000, without counting a reinforcement of Sikhs, and the townspeople showed the same spirit that characterised their conduct in later days, not only intercepting supplies and harbouring the enemy within their walls, but themselves taking an active part in the assault. Their matchlockmen, sheltered by the ramparts, kept up such a deadly fire upon our sepoys in the fort beneath that they actually did greater execution than Holkar's regulars, putting upwards of one hundred men *hors de combat* before Colonel Burn was relieved by General Lake on the 3rd November. In the interval, the garrison fought with devoted bravery amid cruel privations. The same cannot be said of the Mahratha host, who vanished at the sight of the dust rising along the Dehli road in advance of the British column. The episode curiously illustrates the force of hereditary predisposition. Ghasi Ram, the leading Jat zamíndár of the place, was chiefly instrumental in stopping Colonel Burn's supplies and otherwise annoying his forces. His son Mohar Singh, following in the paternal footsteps, was consequently hanged on account of similar achievements during the year 1857. The British commander permitted his troops to burn the town as a punitive measure. This, we are told, had a most wholesome effect in other quarters. For instance, at Thána Bhawan, some twelve miles north, ordinarily a hot-bed of disloyalty, Holkar, whose first impulse seems to have been to effect a junction with the Sikhs in Saharanpur, met with such an

* *Cal.* Rev., LXI, p. 53.

unfriendly reception that he changed his mind and doubled back again in a south-easterly direction. Meerut was equally inhospitable, so he continued his flight southward."

Colonel Burn heard at Shamli that one of the Begam's regiments had rescued Mr. Guthrie, who joined the army at Khatauli and accompanied the force to Meerut. As soon as Colonel Burn heard of the fall of Dig, he advanced northwards (18th November) against the Sikhs, who had now penetrated as far as Shamli and Ghafurgarh in pargana Soron. His force consisted of the 2nd battalion, 14th N.I., the 1st battalion of the 21st N.I., under Captain Atkins, one battalion of regular infantry, 2,000 Bahraich horse under Captain Murray, and a few guns. In two days they reached Jaula in pargana Budhana, and thence proceeded to Thána Bhawan, driving out Gurdat Singh of Ladwa, who joined the remainder of the Sikhs at Charaon, on the banks of the Hindan, seven miles west of Deoband. Here the enemy chose a strong position, and supported by the Gujars and Rangar Rajputs awaited the advance of the British force. On the 24th November the Sikhs were attacked and defeated with considerable loss, but owing to the cowardice displayed by the irregular horse the fortunes of the day were for a long time doubtful.* Sher Singh lost a leg by a cannon-shot, and his old uncle, Rai Singh, led him off the field to die at Burhiya. In spite of their punishment the Sikhs again invaded the district and occupied Thána Bhawan, Rampur, and the neighbourhood of Deoband. Colonel Burn advanced by Thána Bhawan and attempted to surprise the Sikhs who occupied Tholu near Bhalu in pargana Gangoh of the Saharanpur district on the night of the 19th December 1804, but was unsuccessful; for hearing of the approach of the British the Sikhs fled by Chilkana, across the Jumna. Colonel Burn would have followed them up, but orders were received forbidding him to cross the river. Colonel Burn returned to Saharanpur, and early in the following January drove out small parties of Sikhs who had advanced as far as Muzaffarnagar on a purely plundering expedition.

Expulsion of the Sikhs.

During January the troops were employed in suppressing a disturbance which arose in Kandhla. Mr. Williams writes:—

Insurrection in Kandhla.

* Cal. Rev., LX, p. 346.

"The Jats and Gujars had risen at the instigation of Jaswant Rao Holkar and massacred several of the Qanungoi Banias, a family abominable to them, because it enjoyed the twofold advantage of holding what were then considered lucrative appointments under Government and of also possessing other facilities for amassing money, which the procedure of the civil courts has since enabled them to accumulate with still greater ease. The Siddiqi Sheikhs, the impoverished descendants of Sheikh Imam Haj of Samana, share the credit of having contrived the conspiracy with the Raizadah Banias, speculators less prosperous than the Qanungois. One Azim, a Musalman Gujar, supposed at first to have been the ringleader of the insurgents, gave his name to the emeute, which is styled the 'Azimgirdi.' Subsequent inquiries shifted the chief blame from his shoulders to those of Langir Goshain, Mahant of Garh Goshain, a fort north of Rampur Kheri near Kandhla, before which Colonel Burn appeared on the 22nd of January, and, after storming it, hung the Mahant on the spot. Two of his Jat associates, Raj Karan of Lisarh and Dhan Singh of Harmastpur, fondly imagined that they would get off scot-free by presenting themselves in Mr. Guthrie's kutchery with an air of injured innocence. Their cunning availed them not, for they were instantly seized and likewise executed, under a military sentence, close to the scene of their exploits."

Amir Khan, Pindari.

During the early part of February the troops were occupied in assisting in the collection of the land-revenue and in patrolling the Jumna until towards the middle of the month, when news came of the irruption of Amir Khan. Colonel Burn was then at Tanda, in pargana Chhaprauli of the Meerut district, and Begam Somru had two battalions and eight guns close by at Khutana, which she at once reinforced with the bulk of her army. Colonel Burn retired by Thána Bhawan to Saharanpur, and there received orders to watch the fords of the Ganges and prevent the Pindaris from crossing. At this time he took advantage of the proffered services of Bhag Singh of Jhind and Bhai Lal Singh of Kaithal, and leaving Saharanpur under their care marched by Jabarhera, Pur and Tissa to Miranpur, where he was joined by Mr. Guthrie. A small body of the enemy crossed near Shukartar, but soon retired, and Colonel Burn proceeded southwards to Garhmukh-

tesar while the Collector remained at Miranpur. Towards the end of February Mr. Guthrie proceeded to Fazlgarh, about seven kos from Meerut, and made it his headquarters. He applied to Colonel Burn for a treasury guard, adding—"I request that it may be understood that I do not apply for a personal guard," though his recent experience at Saharanpur would have fully supported such an application. The fact is that, at this time, a jealousy sprang up between the military and civil authorities, which showed itself in the former refusing personal guard to the Collector, while the latter rendered no assistance in obtaining supplies. The cause of this jealousy appears to have been chiefly due to the Collector siding with and expressing the greatest confidence in the loyalty of the Begam Somru, whilst Colonel Burn declared that he had good reason to know that she was then intriguing with the Sikhs and Mahrathas.

The Sik[hs] again.

On the 9th March, Gurdat Singh and others again threatened Kandhla, and, on the following day, the native officer at Kairana reported that a body of 4,000 Sikh horse had crossed the Jumna and were plundering in their accustomed manner. It was also said that the Sikhs had received two lakhs of rupees from Holkar to assist Amir Khan. Colonel Burn was beginning a series of reprisals, but was obliged to co-operate with the Rohilkhand forces in the pursuit of the Pindaris. On the 12th March Mr. Guthrie wrote that he hoped to hold out in Fazlgarh with a small local force, some 20 Moradabad provincials and eighty matchlockmen. He had only eight rounds of ammunition per man, but "the enemy," he writes "have no guns, and can only take it by escalade, to attempt which they possess neither courage nor materials." Still, on the 13th March, the Pindaris attacked Hapur close by, and were it not for the determined resistance offered by the Tahsildár, Ibrahim Ali, would have captured the place and have effected a junction with the Sikhs. On the 16th, the Sikhs to the number of 2,000 were in the neighbourhood of Shamli, and Gurdat Singh sent word that he would join the invaders on the 17th. One consequence of this was that Gurdat Singh's jagir of Jhinjhana was attached. Raja Ramdayal Singh and the Marhal chief, Muhamdi Khan, were directed to protect the Hardwar fair from the Sikhs, but could send few men, and in consequence

many merchants were plundered. On the 17th, true to his word, Gurdat Singh joined the raiders and attacked Thána Bhawan, but the Sikhs were repulsed by the Qazi and lost 35 men, killed and wounded in the affair. Colonel Burn was about to proceed after them when a despatch was received from Dehli offering an amnesty to all the Sikh chiefs with the exception of Gurdat Singh (27th March). But the Sikhs did not stay their hands, and, on the 7th April, got as far as Miranpur, and on the following day news was received of their having plundered a number of villages near Khatauli and of straggling parties being seen near Fazlgarh and Meerut. Wherever they went they burned the harvest on the ground, plundered the villages and levied contributions. But, in the meantime, Colonel Burn was making preparation for carrying the war into the enemy's country, and on the 5th April the British forces crossed the Jumna and sat down before Gurdat Singh's fortified town of Karnal. Rai Singh, Mahtab Singh and others had left the Duab, while the remaining allies of Gurdat remained about seven kos from Fazlgarh, collecting the harvest and threatening Mr. Guthrie, who said that he could hold the fort for seven days, but had ammunition for no longer time. At this time, intelligence was received of the departure from the Sikh camp of Shahid Khan, the nominal Subadar of Saharanpur on the part of Holkar, and of a raid by a force from Burhiya, the residence of Sher Singh, who was mortally wounded at Charaon. These Burhiya Sikhs occupied Ghaziuddinnagar, near Saharanpur, which they claimed on an alleged "istimrari" grant which was subsequently disallowed. The fall of Karnal effectually put an end to all Sikh invasions, and though rumours of the approach of a force from Patiala and of Ranjit Singh from Lahore were rife in October, no invasion took place. As a precautionary measure, however, two battalions and eight guns were sent from Sardhana by the Begam to Thána Bhawan, and one battalion with four guns to Meerut, while Colonel Burn occupied Sonpat. The Marhal jagirs in Muzaffarnagar and Bhanga Singh's jagir in Bidauli were subsequently exchanged for lands west of the Jumna.

Return of the Saiyids. With the advent of the British, many of the Saiyids who had left the district returned, but many, and, indeed, most of them

had been so long away that they were unable to prove their title to their ancestral land. The country was certainly at peace and the people were again able to leave the walled towns and attend to the cultivation of the small villages and their outlying hamlets, and henceforth no one had to fear open violence. But a danger awaited the Saiyids, both the returned emigrants and the surviving residents, which, in the words of Mr. Cadell, "was more insidious and more fatal to them than the old one, and when they fell victims to their own extravagance and our revenue procedure, to the civil courts, and the ever watchful money-lender, they had almost reason to regret the days when they were vassals of the Gujar chiefs or of Mahratta soldiers, and when the lands that remained to them were every now and then being desolated by the march of armies or by Sikh and Rohilla raids." Though the Gujar chiefs still retained, for some years, their vast estates under the name of muqarraris, the Saiyids were almost universally acknowledged as proprietors in the tract in which, before the fall of the empire, they had completely established themselves. In some cases the claims of the village communities were strong enough to demand serious consideration, yet, as a rule, the Saiyids were restored and the grounds of the few exceptions can be clearly traced. The Rajput muqarraridar retained a few villages to the south-west; the debateable ground of the Bhukarheri village was left with a Jat brotherhood, and here and there the Saiyid rights had succumbed to the Mahrattas or the Gujars.

Mr. Guthrie's account of the district.

A letter preserved in the Board's Records, May 24th, 1805, gives a very interesting account of the state of the district generally at that time. It was written by Mr. Guthrie on the occasion of his handing over the office of Magistrate of the Southern Division of Saharanpur to the newly-appointed Magistrate resident at Meerut, to which reference has already been made in the preceding chapter:—"At the time of the settlement the tahsíldárs were made responsible for the police on the terms of the regulations for the ceded provinces, the settlement being made individually with the zamíndárs, and on the same principles of the regulations, police daroghas were appointed in the principal towns of their parganas. The two farmers, Raja Ramdayal Singh and Raja Nain Singh, and the muqarraridars

were equally made responsible for the police in their several parganas. I did not think it expedient to appoint police officers to the principal towns in those parganas, as I knew it would occasion dissatisfaction to them, and I did not consider it absolutely necessary. You will observe, however, that police officers were appointed to the several ghats on the Ganges—a measure which I conceived to be highly essential. A Mufti, Maulvi Muhammad Zahid, was appointed to superintend the trials of prisoners committed. I beg to mention to you the conduct of Fateh Ali Khan, a gentleman of rank and family at Meerut. During the short time Holkar was at Meerut he took charge with his private followers of one of the gateways, and the kanungos of the pargana did the same at another gateway. The circumstance was reported to His Excellency the Commander-in-Chief: their conduct was certainly highly meritorious. As the parganas of Muzaffarnagar, Charthawal and Soron will probably form a part of your division, and under a doubt whether the parganas of Baghra and Banat Shamli may not also be included in it, I beg to state the circumstances of those parganas. The three former are held as jaedad by Muhamdi Khan Mansur Khan, and Ghairat Ali Khan, for which they are bound to keep up 200 horse. These horsemen are of course under the control of the ruling power, and, as such, I employed them at the Hardwar fair in 1804, and at one time had a party stationed at Meerut. These parganas were never directly confirmed to them. The two other parganas, with several others that were last year under Mr. Guthrie, are held as jaedad by Nijabat Ali Khan; he has regularly been in attendance on the Commander-in-Chief, and the parganas were confirmed to him by His Excellency. I had never occasion to exercise authority in those parganas, and though there could be little question of the right, I should have some doubt as to the mode of exercising authority there; without reference and orders, I shall not have done it excepting through the above persons holding the pargana in jaedad. It may be proper you should be informed that some suspicions attached about January, 1804, in the mind of His Excellency the Commander-in-Chief relative to the conduct of Raja Ramdayal Singh and Raja Nain Singh; they were supposed to hold hostile correspondence with Holkar. This originated in

the information of a man of the name of Zamin Ali, who had been the vakíl of Ramdayal, to Monsieur Perron some time before, but between whom there latterly has existed great enmity, for the gratification of which we know the natives will often go very great lengths. By every various mode I adopted, I could discover nothing that led to any suspicion in my mind. Some letters to Holkar, intercepted or said to be intercepted, were delivered by Zamin Ali; but though I addressed Colonel Blair at Agra, where Zamin Ali then was, I was unable to obtain any account of so important a point, as how they were intercepted. Ramdayal behaved very well, at the first opening of the war, in delivering up original sanads from Monsieur Perron for a part of the Moradabad district. He particularly, and Nain Singh also in some degree, are of most uncivilized habits and manners, and their minds are little calculated to comprehend the arrangements of general justice on which our system of government is founded. I endeavoured in every possible manner to impress upon them the conviction that their future prosperity depended entirely on their duly conforming themselves to the orders and rules of our Government. They were in the habit of considering themselves as tributary princes, rather than subjects—an idea they cannot easily abandon, but which presents many disadvantages as such. Ramdayal was allowed a mint under the Mahratha government, and I had some difficulty in prevailing on him to relinquish it. I have no reason to believe that these Rajas have deviated from their allegiance in the present year, and I should suppose all doubts of their fidelity to have been greatly dissipated from the mind of the Commander-in-Chief, as their tenures were confirmed to them by His Excellency when the army was at Meerut in pursuit of Holkar."

"Rai Ramdhan Singh, of Puth Sayana, is a character of nearly the same stamp; his son, however, who manages the business, is not deficient in education. Zulfakar Ali Khan of Jánsath is a highly respectable Saiyid. At the period of the power of the Saiyids at the court of Dehli, the vicinity of Jánsath was the chosen seat where numbers established themselves. It, at present, exhibits an immense scene of ruins, and the population principally consists of the impoverished descendants of

fallen families of former rank and splendour. In the course of time their jagirs and lands have been attached; there are still, however, some few Saiyids who have tolerable means to support themselves with decency. You will be surprised to find one who is still proprietor of a jagir in the vicinity of Bombay. This place is famed for producing horsemen of spirit and vigour, and the very lowest of them take a high pride in their acknowledged hereditary bravery. Bisharat Ali, one of the risaldars at Meerut, with the greater part of the horsemen, is from that quarter. Of the lower orders in the parganas you will find a large proportion of them addicted to most daring robberies and thefts, which they execute in the most adroit manner. You will find them, however, industrious in cultivation, pursuing a system of irrigation unequalled in any part of the country I have been in, and in parts a very flourishing and fertile country. Among the disadvantages are to be reckoned the numerous petty forts that exist: there is hardly a village but what is fortified, and you will often see five or six in view at the same time. My idea of these petty forts has always been that every opportunity of misconduct should be taken to destroy them, but that they should be considered inviolable during good behaviour." This letter does not give a very pleasing account of the district. Harassed by the Sikhs, every village community was obliged to construct for themselves places of refuge into which they might retire on the appearance of "the white horsemen," and hence the number of petty forts which the Collector complains of. But he does so with justice, for no sooner were the landholders relieved from Sikh invasions than they turned their forts into asylums for professional highwaymen with whom they shared the spoil, and notwithstanding the halo that encircles the Rajput name, it must be confessed that many a family amongst them has risen to wealth and influence as receivers of stolen property and harbourers of thieves. In the early part of the present century the Jat Rajas of Mursan and Hathras, the Parihar of Sandaus, the Chauhan of Chakrnagar, the Bhadauriya of Kamait, and the Jadon of Awa Misa were notorious for the countenance shown by them to thags and dakaits.

The British revenue system.

The general fiscal history of the district during the earlier settlements has been given on a previous page, and my intention

here is only to show how the revenue administration has affected the class that once formed the characteristic element of the population, and incidentally with them the Jats, Gujars and others. Mr. A. Cadell, in one of his manuscript reports, notes that though the lapse by the death of the grantees of the great estates held on a fixed revenue had the effect of restoring the old Saiyid families, they no longer held by virtue of inheritance only, but in very many cases retained their lands without any defined or tangible ground for their position as proprietors. Most of the muqarraris were granted to individuals and not to communities, and in deciding upon the pretensions of the respective claimants to the proprietary right there was, on the one hand, a single individual or family, and on the other a large and turbulent body of Saiyids who, with much show of reason, asserted a right to a share in the whole estate. "In fact, until quite recent years, the process of weeding out rightful owners has been going steadily on and many of the largest Saiyid estates have not been acquired by inheritance or even by purchase, but are examples of the survival of the fittest or of the least scrupulous of the large communities. In many cases the ousted owners have been avenged and the spoiler and the spoiled are alike at the mercy of the money-lender, while in others the old quarrel still goes on, and even the most well-meaning and considerate landlords have inherited with their property an amount of inveterate hatred which is always unpleasant, is frequently inconvenient, and is on some occasions dangerous." It is difficult to state with accuracy what rights the old communities enjoyed under their Saiyid masters, but in old papers both before and after the British rule the names of muqaddams or headmen were entered with those of the proprietors, and in times of difficulty the persons recorded in these papers were those who were looked to for the fiscal management of the village. At the settlement in 1841 numbers of villages were settled with the cultivating communities, who were "vested with the entire management of their villages; they arranged for the cultivation of the land, had complete control over the village site, ponds and waste lands, built houses, sank wells and planted groves, and the landlord, whether Saiyid or purchaser, received nothing beyond the amount

(eighteen per cent. on the assessment) fixed as landlord's profits."

Its effects.

At the settlement in 1863, however, a new policy was adopted. "Not only were the landlords restored to their old position, but it was gravely recorded in the village administration papers which were not attested by the tenants that the very communities who, during the period of settlement, had exercised complete control over the estate, were not in future to exercise even the minor privileges of planting trees and sinking wells in accordance with the acknowledged custom long antecedent to the settlement of 1841. This provision and the judgment of the High Court of these Provinces imposing the penalty of dispossession on the digging of wells by cultivators proved fatal to many tenants, and although in some cases landlords were afraid to execute the decrees which they obtained, not a few tenants were ousted and a wrong was done which it has been found difficult to remedy." On the lapse of Raja Ramdayal's muqarrari, in 1813, the Gujars could show no valid claim to most of the villages belonging to it in the district. Many of them belonging to the Saiyids, but they had been long out of possession, and nearly all the villages of the muqarrari were settled with the cultivating communities, and the Saiyids got only a few poor estates. "But far more fortunate were the Banias who had purchased in some cases the rights of Saiyids or could show deeds of sale executed by the muqaddams. From the civil courts the Banias got all they wanted; in the revenue courts it seems to have been assumed that rights on the part of the communities were incompatible with the Saiyid claims." In one village where the remains of buildings erected by the Saiyids showed the permanency of their occupation they were declared to have no rights, but where even the shadow of a right came by transfer into the hands of the Bania diwan of the late Gujar Raja it was upheld.

"Mr. Cavendish appears to have, throughout, taken the part of the communities, to have held that the representative of a community could alienate his own right, but not those of the community; but the Mahajans seem to have held their own, and while in some cases in the search for cultivating landlords even the Chamars holding land in the midst of a weak Jat community

were invested with proprietary rights, and in another Jats who could point to a descent of only two and three generations from the men who had settled round the Saiyid fort were proprietors, in others the faintest Saiyid claim became unimpeachable when it passed into the hands of a Bania, and the strongest cultivating right melted away when he resisted it. The old communities upon whom were conferred proprietary rights have certainly shown themselves right worthy of the favour that was shown them; they have held together under no ordinary difficulties, and in a dry unwatered tract have paid to Government assessments which would have been severe even under more favourable circumstances. But strong communities cannot always be improvised, and the new, untried communities have proved unequal to the responsibilities which were imposed upon them and have, in a great measure, given way. It would probably have been more in accordance with justice and would have secured more general prosperity if the rights of both parties, the former Saiyid owners and the village communities, had been recognised. The Saiyids would then have become taluqdars, whilst the old village communities would have remained in possession of all that they had previously enjoyed."

The result of all these measures was that in the north of the eastern parganas Taga, Gujar, Jat and Rajput communities were invested with proprietary rights, whilst, in exceptional cases, Saiyids were declared proprietors, and the money-lenders who had purchased, in some cases, the rights of Saiyids, and in others those of the representatives of cultivating communities, received, in either case, the fullest consideration. The representatives of the old Gujar Rajas were allowed to retain only those estates to which no adverse claim of any strength was made. To the south-Saiyids were confirmed in full possession of the proprietary right in those estates which their ancestors had acquired. To the south-west, Rajputs were confirmed in the acquisitions made by them during the eighteenth century, and towards the south-east, a few Jat communities of long standing were admitted to engage for the Government revenue.

The history of the mutiny in this district presents a marked contrast to the account given of the neighbouring district of The mutiny.

Saharanpur. This account is chiefly taken from Mr. R. M. Edwards' official narrative, dated November the 16th, 1868. When the outbreak at Meerut, on the 10th of May, took place Mr. Berford, the Magistrate of Muzaffarnagar, was at Saharanpur, and at once returned to his district. He was then met with the most exaggerated reports of a general rising throughout the Duab, and, disturbed and bewildered, hastily issued orders that all the public offices should be closed. The natural effect of this unwise measure was a general impression that the British rule was suspended throughout the district and rumours of the rapid approach of mutineer troops gained ground, and, in the absence of all letters, public and private, from Meerut, appear to have been generally believed. Mr. Berford's acts strengthened this belief and the courts were never again opened until the disturbances had ceased. Mr. Berford had heard that the prisoners in the jail intended to rise and murder the Europeans, and spent the night of his arrival in the station in hiding amongst the people of Sarwat. As nothing remarkable took place during the night, he returned to the station and consulted with Mr. C. Grant, who had been recalled from camp. The result of their deliberations was an order to all the official community to abandon their bungalows and assemble at the tahsíl. The result showed that there was no necessity for this course of action, for although two bungalows were burned during the night, the Magistrate's guard were able to beat off a body of plunderers from Mr. Berford's house, to which the party returned next morning. During the day the tahsíli was again occupied, but the guard of the 20th N. I., profiting by the absence of the Europeans, plundered the treasure (Rs. 85,000) and were permitted to retire unmolested though they could have been punished without difficulty. To add to the confusion, the subahdar of the escort sent an abusive message to the Tahsíldár, Saiyid Imdad Husain, accusing him of eating pork and other forbidden food and, fearful of the consequences, it was resolved to separate. Mr. Berford disappeared during the discussion and took refuge in the house of some Saiyids at Abupura, whence orders were issued for the release of the prisoners in the jail.

The general disorder.

This proceeding gave a final blow to all appearance of order. The ill-disposed amongst the inhabitants saw that they could,

with impunity, commit any excesses, that nobody interfered with them, and that the few men who had been captured while raiding in the city were now as free as themselves. Assisted by Mr. Berford's own servants, the rabble, at once, commenced to finish the plunder of the tahsíli treasure and the bungalows, and then proceeding to the jail, they destroyed the barracks and removed even the door-shutters and the iron rails. All the public offices were burned down on the 14th of May, and Mr. Grant is decidedly of opinion that the destruction of the records was brought about by the Saiyids, and that those individuals had spread false tales of approaching mutineers and dacoits to induce the district officials to take shelter with them and so get them out of the way while the work of destruction went on. That much of this plundering and burning could have been prevented is shown by the fact that on the 15th May Ahmad Husain, the kotwal, with the assistance of the mounted orderlies under Daud Khan, was by himself able to defeat and disperse a large body of marauders who had assembled to plunder the bazárs. Fifteen to twenty prisoners were brought in, but appear to have been dismissed without any punishment. From this time to the 21st June no attack nor dacoity was committed or attempted on the town, though reports of intended attack were frequent. The current work of the district was left to Mr. C. Grant, who established small guard-posts on the principal lines of communication, enrolled horse and foot, and despatched letters of encouragement to the principal landholders.

It was unfortunate that Mr. Grant's sense of discipline prevented him from openly resisting the feeble counsels of his senior officer, who soon gave fresh signs of weakness, for when a squadron of the 3rd Light Cavalry signalized their arrival from Meerut by shooting a wretched shopkeeper, Mr. Berford accepted the verbal explanation of the principal offender without any inquiry as to its truth. With the exception of an abortive attempt on the part of Mr. Berford to escape to Meerut, nothing of importance occurred until the 29th, when the station was reinforced by a detachment of eighty troopers of the 4th Irregular Cavalry under Lieutenant Clarke, who was subsequently relieved by Lieutenant Smith. The police did nothing to assist in keeping

order. "They appear to have come to an understanding with the people that neither should interfere with the other. That if the villagers permitted the police to remain quietly at their stations and draw their pay, the villagers might commit what crimes they pleased without any attempt at prevention on their part. The natural result was that violent crimes of all kinds were daily, almost hourly, committed throughout the district, not secretly nor by night, but openly and at noonday. It is needless naming the chief crimes; it is sufficient to remark that here, as in other parts of the country, the Banias and Mahajans were in the majority of cases the victims, and fearfully have many of them been made to suffer for their previous rapacity and avarice." Parai and Bijupura were visited and punished, and matters were improving until the 21st June, when the 4th Irregulars rose and murdered their officer, Lieutenant Smith.

Mr. Edwards' account.

This outbreak is thus described by Mr. R. M. Edwards:—"About 3 P.M., on the 21st June, a camel-rider arrived from Shamli; he did not come in by the direct road, but passed round by the public offices, and entered the lines of the 4th, and no doubt brought some letter or message to the men from their comrades stationed at Shamli. He left again in a short time, and soon after his departure a trooper went into Mr. Berford's bungalow, apparently to call Lieutenant Smith, as that officer accompanied him into the lines. Mr. Dalby, head clerk, who was in a tent outside the bungalow, saw the arrival and departure of the camel-rider, the trooper go to the bungalow and Lieutenant Smith return with him, and, at the time, noticed that Lieutenant Smith, who was in the habit of visiting the lines every evening, was going to his men at an unusually early hour. Shortly after the report of a musket was heard, some natives called out that a dog had been shot. This was, however, almost immediately negatived by one of the Magistrate's chaprasis, Bishan Singh, who rushed into the bungalow, saying that the Adjutant had been shot by his men. The party then in the bungalow, consisting of Messrs. Berford and Grant, Mr. Dalby and Mr. Butterfield, with their families, at once left it and went to the outhouses in the rear of the house, where the jail-guard were stationed. The risaldar of the cavalry came to Mr. Grant and

told him that he had put the man who wounded the Adjutant into confinement, and asked that officer to go to the bungalow and see Lieutenant Smith, who had been brought in then by some dooly-bearers and was being attended to by the native doctor. Mr. Grant was accompanying the risaldar, when Mr. Butterfield went forward and prevented his doing so, saying the men meant treachery. The sepoys of the jail-guard now said that the whole party should at once repair to the tahsíl, which they did by a short and unfrequented road, accompanied by the guard, as the cavalry were evidently preparing to mount, and were beginning to surround the bungalow. Mr. and Mrs. Butterfield, when half way, returned to the bungalow to procure some necessaries forgotten by them in the hurry of departure. These they managed to secure, and had proceeded some distance towards the tahsíl when Mr. Butterfield was shot by one of the troopers; his wife begged them to kill her also, but though they threatened her she was left uninjured. Mr. Butterfield's body was slashed with nine cuts and one hand was cut off on account of the ring upon it. The party reached the tahsíl only just in time, as several troopers galloped down the main road, with the evident intention of cutting them off, but returned on seeing them enter the gate.

"Lieutenant Smith, whose first wound was not mortal, was put into a dooly and was being taken to the tahsíl, when he was followed by some of the cavalry, dragged out and murdered. The body was much disfigured by sword cuts and one of the hands was cut off for the sake of the ring. The bodies of Lieutenant Smith and Mr. Butterfield were removed that night by Mr. Dalby's younger brother, and Mr. Kelly, brother of Mrs. Butterfield, to their bungalow. They lay there unburied for two days and two nights, and were eventually interred by these two men close to the house. The bodies were subsequently removed to consecrated ground. About 8 o'clock the same evening the whole of the 4th came to the tahsíl and asked the sentry what regiment he belonged to, and called out to all true Muhammadans to come over and join them, and demanded that the kafirs should be given up. They at first insisted that the tahsíl should be opened in order that they might rob the treasury and murder the Christians.

Imdad Husain, tahsíldár, behaved extremely well, Mr. Grant informs me, and distinctly refused to listen to the troopers, though taunted, threatened and abused by them. Daud Khan, sub-officer of the mounted orderlies, went out to the mutineers and asked them what they wanted. They replied, the lives of the Christians. He answered that though the Europeans had certainly come to the tahsíl they were not there, and if they were he would not give them up. They then demanded the treasure. He said he had nothing to do with the money and no power over it, and reentered the tahsíl, when it was settled to give up the amount in the chest, about Rs. 6,000. On receiving it, the troopers left in a body, going round by Abupura with the intention, apparently, of discovering whether the Europeans had again sought refuge there and then passed on to Shamli, where they were joined by their comrades. Nobody attempted to stop or interfere with them. Before their departure they burned Mr. Berford's bungalow and carried off Messrs. Grant's and Berford's horses. The staging bungalow and Mr. O'Farrell's bungalow were burned the same night." This outbreak was clearly preconcerted between the cavalry at Muzaffarnagar and those at Shamli, and had the Europeans been weak enough to trust themselves to the troopers they would have all shared the fate of Lieutenant Smith and Mr. Butterfield. Imdad Husain's gallant conduct has been attributed to an intelligent foresight, but no such cause can be assigned for Daud Khan's staunchness. He was an illiterate, ignorant man, and had actually himself served with the mutineers: stranger still, all the mounted orderlies followed his example. Another man whose name deserves honourable mention was Ghaus Muhammad Khan, the officer of the jail-guard. The conduct of all these men shows what might have been done had there been a few resolute European officers at the head of affairs, and renders this lamentable episode all the more disgraceful to the person concerned. On the morning of the 22nd June a body of villagers attempted to attack the town, but were driven off by a party of district horse and the jail-guard. On the 26th, Lieutenant Clarke arrived with a party of the 3rd Cavalry, and on the 1st of July Mr. R. M. Edwards marched in from Saharanpur with a body of Gurkhas and took

Mr. Edwards takes charge.

charge of the administration of the district. He reported that on his arrival he "found the district much disorganized, all work seemed to have been long suspended, and even Government servants, with whom had been found large sums of money plundered from the treasury, were not only unpunished, but had been permitted to remain in Government employ. The collecting establishment was in existence, but not the least attempt was made to collect the land-revenue. The police were also nominally at work, but did nothing but clamour for their pay, and there was no money wherewith to settle their claims." Mr. Edwards' first efforts were principally directed to the restoration of confidence in the civil station, the re-establishment of the jail, the keeping open the communication on the principal lines of road, the security of the postal service, and the collection of the land-revenue. In the town of Muzaffarnagar, the shops were all closed and the people were accustomed to fly and hide themselves on hearing of the approach of marauders. Gradually, by the show of a little firmness and common sense, confidence was restored. In the district, the sub-collectors of the revenue reported that there was no use in attempting its realization until the fate of Dehli was known. Here, also, when the collecting establishment knew that they must work or resign, great improvement was effected, and in a short time the revenue began to be collected with vigour. Demonstrations were made in the Shamli tahsil and amongst the villages of the Ganges parganas; and by the end of August Rs. 2,70,535 were remitted to Meerut after paying all the district expenses, and this, too, "without the sacrifice of a single life and without maltreating in any way a single soul."

Further disburbances.

A further detachment of Gurkhas arrived towards the end of August, and about this time disturbances recommenced throughout the district. The presence of the troops was called for at Shamli, where differences had occurred between the tahsíldár and Mohar Singh, the principal Jat landholder; and from this town Mr. Grant led an expedition (September 2nd) against Parasauli in the Kandhla pargana, the residence of Khairati Khan, Pindari, a noted rebel. The attack was repulsed and the party was obliged to return to Shamli. This movement had

an unfortunate effect on the state of affairs. Khairati Khan was at once joined by the people of Jaula, Baraut and Bijraul, and drove out the police from the fort of Budhana, where he established his headquarters. Reinforcements were sent to Shamli and the Magistrate himself hurried to the spot. Whilst there, news arrived of a rising amongst the Sheikhzadahs of Thana Bhawan, and hourly tidings of fresh disturbances all round were received. On the 12th September the revenue peons were expelled from Jhinjhana and Kandhla. "Disaffection generally prevailed from the line of the Hindan going westwards, including portions of parganas Budhana, Shikarpur, Baghra, and Charthawal, with the entire pargana of Thana Bhawan and the Jat villages of Shamli, whilst the Kandhla pargana as far as the Jumna Canal and part of Jhinjhana was also disturbed." An attack on the Jats of Kandhla was determined upon, and on the 14th Jaula was taken after a sharp resistance, and the same night the troops encamped within the fort of Budhana.

Shamli. During their absence Shamli was attacked by the Thana Bhawan insurgents headed by the Qazi Mahbub Ali and his nephew Inayat Ali Khan, and was captured. The rebels murdered 113 men in cold blood, and the ferocity of the Musalmans was shown by the slaughtering of all who took refuge in the mosque and temple adjacent to the tahsíl. "They were to a man cut to pieces, even little children were slaughtered, and the inner walls of both edifices were crimsoned with blood." The troops at once proceeded to Thana Bhawan and attacked the town, but were repulsed with the loss of 17 killed and 21 wounded, and were obliged to retire upon Muzaffarnagar, which was again threatened by marauders. On the arrival of reinforcements from Meerut, an expedition was again led against Thana Bhawan which was evacuated by the enemy, and the gates and walls were razed to the ground. Muhammad Ali Khan of Jalalabad was made tahsíldár of Thana Bhawan, Shamli was reoccupied, and the forces proceeded to the Ganges parganas to operate against the troops of the rebel Rohilla Nawab of Najibabad. With the exception of a smart skirmish at Miranpur, the operations of the troops in this district until the end of the disturbances were unmarked by any great action and may be described in Mr.

Edwards' own words :—" We were continually kept on the move, marching and countermarching up and down the river, by the rapid movements of the masses of rebels on the opposite bank. Their numbers were so greatly superior to ours that we were obliged to be constantly on the watch, as the Ganges had become so low that fords were very numerous, and the river line was so extensive that our forces had to be divided into very small detachments. Our police-stations and outlying posts were several times attacked and destroyed, but the rebels so rapidly recrossed the river that we never could catch them though every exertion was made to do so. These attacks became so frequent that all the police posts had to be removed out of the khádir to the high land. The jungle in the khadir was burned by order of Colonel Brind, who had been appointed to command in the district. This deprived the enemy of the power of approaching our posts in any numbers without being perceived. Not a week passed that I did not obtain intelligence of the intention of the enemy to cross and make a night attack, and large numbers of them would frequently assemble on the river bank, but either their courage failed them or these were mere demonstrations got up with the view of harassing and annoying us."

Subsequent history. The history of the district since the mutiny has been very uneventful. The chief occurrences worthy of record are the two settlements of the land-revenue, an account of which will be found in the preceding chapter. References have also been made to the famines and years of scarcity that have occurred since 1857, to the great development of irrigation and its consequent effects.

GAZETTEER

OF

MUZAFFARNAGAR.

DIRECTORY.

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AILAM, *Pargana* KÁNDHLA, *Tahsíl* BUDHÁNA.

A large village in the south of the pargana between the Kirsani river and the Eastern Jumna Canal on the unmetalled road from Shámli to Bághpat, at a distance of twelve miles from Shámli and thirty miles from Muzaffarnagar. The village consists of two parts known as patti kalán and patti khurd, both of which belong to the Ját zamíndárs. The village sites are rather low and a good deal of water collects here during the rains, but the land is fertile and the place bears an air of prosperity.

There is an upper primary school here and an aided school for girls, but nothing else of any importance in the village. Ailam forms one of the halting stages on the route from Dehli to Saháranpur, but there is no regular encamping-ground. The population at the last census numbered 3,796 persons, of whom 2,489 were Hindus, 430 Musalmáns and 877 others, chiefly Jains. The village has grown very largely of late years, for in 1865 there were only 2,700 inhabitants.

BABRI, *Pargana* SHÁMLI, *Tahsíl* KAIRÁNA.

A large village in the north-east corner of the pargana, a short distance north of the metalled road from Muzaffarnagar to Shámli, at a distance of seventeen miles from the former and nine miles from Shámli. Close to the village on the west flows the Yarpur distributary of the Jumna Canal. The village was originally settled by one Jogi Das, a Rájput, but at a later date it passed into the hands of Biluchi emigrants from Farídnagar in the Meerut district. The zamíndárs are now wholly non-resident, but Biluchis form part of the population, which in 1901 amounted to 2,438 persons, of whom 687 were Musalmáns. The revenue of the village is assessed at Rs. 5,300. There is a post office here, an upper primary school and a small bazár in which markets are held on Mondays.

BAGHONWALI, *Pargana and Tahsíl* MUZAFFARNAGAR.

An old village on the east side of the main road from Muzaffarnagar to Roorkee, at a distance of about five miles from the district headquarters. It derives its name from the groves which were planted here by the Garas, who founded the village when they left what was then the city of Sarwat. The groves are still in existence and the place is largely held by the descendants of the founders, who pay a revenue of Rs. 2,150. The village lands are irrigated by the right main branch of the Ganges Canal. The population of the place at the last census numbered 2,724 persons, of whom 1,975 were Musalmáns.

BAGHRA, *Pargana* BAGHRA, *Tahsíl* MUZAFFARNAGAR.

The capital of the pargana is a large village on the south side of the metalled road from Muzaffarnagar to Shámli, at a distance of eight miles from the district headquarters. To the north of the village there is a large area under groves through which the road runs. Baghra contains a post office and an upper primary school. To the west of the village there is a canal bungalow on the Deoband Canal. A small market is held here weekly on Wednesday. The village consists of fifteen mahâls held in bhaiyachára, zamíndári and pattidári tenures, and pays a revenue of Rs. 6,182. A portion of the village is held under a revenue-free grant. The population at the last census numbered 4,935 persons, of whom 2,294 were Musalmáns and 45 Jains and Aryas. There is a large Bania colony here.

BAGHRA *Pargana, Tahsíl* MUZAFFARNAGAR.

This is the south-western pargana of the tahsíl, being bounded by Thána Bhawan and Shámli on the west and the Shikárpur pargana of the Budhána tahsíl on the south. To the north lies Charthâwal and to the east Muzaffarnagar. The bulk of the pargana lies between the Hindan and Káli rivers, the former flowing southwards through the western portion and the latter running in the same direction a short distance beyond the eastern boundary. West of the Hindan is a narrow strip of khádir which broadens out in the north near the village of Jasoli ; it is as a rule inferior and ill cultivated. Beyond the khádir there is

a small stretch of broken ground and above this a level tract of rich land which has been brought into a high state of cultivation by the Ját communities. In the northern part the cultivation falls off rapidly, but this is due more to the change from Ját to Rájput ownership than to any natural inferiority in the soil. On the eastern side of the Hindan the khádir is much more extensive, and in some places where it is protected from floods the cultivation is excellent, especially in the village of Titávi. Beyond the sandy ridge that forms the high bank of the river lies a fairly level stretch of open country which extends as far as the Káli. It is only diversified by a small belt of sandy soil that appears in the south of pargana Chartháwal and after traversing this pargana passes into the Budhana tahsíl. With this exception the soil is a good loam and the cultivation excellent. With the exception of two villages in the extreme south-east which are held by Tagas, the whole of the south and east of the pargana is cultivated by Játs. Formerly this tract was entirely dependent on wells for irrigation, but it is now sufficiently protected by the Deoband Canal which passes down the centre. The eastern portion of the pargana is watered from its distributaries, the Chartháwal and Lohári rájbahas, while the extreme west is traversed by the Kalárpur rájbaha of the Jumna Canal.

The total area of the pargana is 56,719 acres, or 88 square miles. Of this 44,536 acres, or 78 per cent., were cultivated in 1901—a figure which shows a very large increase during recent years, for in 1848 the cultivated area amounted to 39,434 acres and to 42,347 acres in 1872. The irrigated area amounts to 48 per cent. of the cultivation, and of this two-thirds are watered from the canal and the bulk of the remainder from the numerous masonry wells. The principal crops are wheat and gram in the rabi, and juár, sugarcane, maize and rice in the kharíf, while 15·5 per cent. bears a double crop. As in the rest of the tahsíl, wheat is the most important crop, occupying by far the largest area. Next in importance come juár and sugarcane, the former being more largely grown here than in any of the other parganas of the tahsíl. In former days the pargana was always liable to suffer greatly in time of drought, and this was especially the case in the famine of 1860, but the danger has largely been obviated

by the construction of the canal. The necessity for the Deoband Canal was seen long ago, for Mr. Martin, the Settlement Officer in 1862, stated that the prosperity of the pargana could in no way be assured until a scheme was devised for bringing water into the duáb of the Hindan and Káli rivers. The pargana was assessed in 1841 by Mr. E. Thornton, who fixed the demand at Rs. 86,361, which fell with the very high incidence of Rs. 2-3-0 per acre of cultivation. Owing to the depression that resulted from the disturbances of 1857 and the droughts of the following years it was found necessary to impose only a light assessment at the following settlement. The demand was reduced to Rs. 81,691 in 1862, and at the revision by Mr. Cadell in 1870 the demand for the next twenty years was fixed at Rs. 82,391, with an incidence of Rs. 1-15-2 per acre of cultivation. The necessity for this reduction is well illustrated by the fact that between 1841 and 1861 over thirty per cent. of the entire area had changed hands, and only eighteen estates escaped change of some kind or other, while the average price obtained at private sales was less than double the annual revenue. When Mr. Miller began the settlement in 1891 the pargana was found to have undergone a marked change for the better. It was found possible to take an enhancement of 38·3 per cent., the revenue being fixed at Rs. 1,20,423, with an incidence of Rs. 2-10-4 per acre of cultivation.

In 1872 the total population of Baghra pargana was 44,164 souls, and with the advance in prosperity the population has increased rapidly during the past thirty years. In 1881 the census returns gave a total of 50,039 persons, and 50,872 in 1891. At the last census the increase was far more marked, the total population being 57,486 persons, of whom 30,822 were males and 26,664 females. Of these 42,773 were Hindus, 14,176 Musalmáns and 537 of other religions, Jains, Aryas and Sikhs. The pargana contains no town properly so called, but a number of large villages, the most important of which are Baghra, Jasoi, Harsauli, Barwala, Kanauni and Pinna, all of which have been separately described. Markets are held weekly at Baghra, Jasoi and Amínnagar.

The pargana is traversed from east to west by the metalled road leading from Muzaffarnagar to Shámli and Kairána, which

crosses the Hindan by a bridge at Titávi. The east of the pargana is also served by the road from Muzaffarnagar to Budhána, which gives access to the large villages of Pinna, Kanauni, Barwála and Harsauli. These are the only regular roads of the pargana, but there are many village cart-tracks connecting all the more important places; cross-country communication is rendered easy by the numerous bridges over the canal and its distributaries. There is a canal bungalow at Lalukhera on the Kalárpur rájbaha and also at Baghra on the Deoband Canal.

Baghra was known as a pargana in the days of Akbar and, if the story told by the qanúngos is correct, from a very much more early date, for the records are said to date from 935 A. D., when Prithvi Rája, the King of Dehli, held possession of this tract. The name is said to be derived from one Rája Bag, but nothing is known of this personage. During the Moghal Empire Baghra formed part of the suba of Dehli, and at a later date a large portion of it was included in the Sardhana jágír. There have been considerable alterations in the boundaries of the pargana, and numerous exchanges have been made at different times with Budhána, Charthával and Shikárpur. In 1816 Baghra had only 37 villages. In 1840 one village was received from Deoband and four from Thána Bhawan, while at the same time two villages were transferred to Deoband.

BALWA, *Pargana* SHÁMLI, *Tahsíl* KAIRÁNA.

A village lying at a distance of three miles south of Shámli on the right bank of a small tributary of the Kirsani known as the Sila Khála, and about a mile east of the road from Shámli to Kándhla close to the southern border of the pargana. The place is said to have been settled by Gujars of Kairána several centuries ago and is still held by people of the same caste, both Hindu and Musalmán. It consists of 27 mahále, chiefly held in bhaiyachára tenure, and pays a revenue of Rs. 3,354. The population in 1901 numbered 2,503 persons, of whom 723 were Musalmáns. There is a Government primary school here.

BANAT, *Pargana* SHÁMLI, *Tahsíl* KAIRÁNA.

A large village on the metalled road from Muzaffarnagar to Shámli, at a distance of three miles north-east of the latter and 21

miles from Muzaffarnagar, on the right bank of the Kirsani, which is here crossed by a bridge. Banat contains a post-office, a road inspection-bungalow and a school. A small bazár is held here weekly. The population at the last census numbered 3,590 persons, of whom 1,027 were Musalmáns and 131 Aryas. The village is held in bhaiyachára tenure and pays a revenue of Rs. 5,550. Banat for a long time was the capital of a pargana, which was amalgamated with the old tappa of Shámli to form a separate pargana after 1841. A small Musalmán fair is held here on the 4th of Moharram in honour of Sheikh Imam Sahib of Jhinjhána.

BARAL, *Pargana* KÁNDHLA, *Tahsíl* BUDHÁNA.

A considerable village on the extreme boundary of the district, some eight miles west of Budhána. It is a large and straggling place belonging to a body of Kachhwáha Thákurs, many of whom are in prosperous circumstances. The lands of the village are beyond the reach of the canal, and well irrigation is difficult and expensive owing to the proximity of the Kirsani, which flows some two miles to the west. The total revenue was assessed at the last settlement at Rs. 6,510. The population in 1901 numbered 2,843 persons, of whom 186 were Musalmáns and 156 Jains and Aryas. There is a village school here and a small market. A certain amount of trade is carried on with Chaprauli in Meerut and also with Muzaffarnagar.

BARALSI, *Pargana* CHARTHÁWAL, *Tahsíl* MUZAFFARNAGAR.

A village in the west of the pargana on the south side of the road leading from Muzaffarnagar and Charthával to Thána Bhawan, at a distance of six miles from Charthával and thirteen miles from the district headquarters. A mile west of the village flows the Kalárpur rájbaha of the Jumna Canal and in the north of the village a drainage cut from the canal carries off the superfluous moisture into a channel leading into the Hindan, which flows two miles to the east. The village is dirty and unhealthy. The population, which in 1865 numbered 1,680 persons, had risen in 1901 to 2,137 persons, of whom 88 were Musalmáns and 15 Jains. The bulk of the population are Pundir Thákurs, to whom

the village belongs. The village lands consist of two pattis known as Baralsa and Baralsi, both held in bhaiyachára tenure and paying a revenue of Rs. 2,780. There is a Government primary school here, but nothing else of any importance in the village.

BARAUDA, *Pargana and Tahsíl* BUDHÁNA.

A village on the Meerut boundary, two miles west of the road from Shámli to Meerut, with which it is connected by an unmetalled road leading to Daha in the adjoining district. It lies in the area between the Hindan and the Kirsáni Nadi, and is consequently devoid of canal irrigation and is dependent on wells. The village belongs to a large body of resident Ráwahs, who are mostly of small status, and is assessed to a revenue of Rs. 5,981. A considerable trade in grain and sugar is carried on with Muzaffarnagar. The population in 1901 numbered 2,754 souls, of whom 383 were Musalmáns and 177 Jains. There is a Government school here.

BARLA, *Pargana* PUR CHHAPAR, *Tahsíl* MUZAFFARNAGAR.

A large village on the metalled road from Muzaffarnagar to Pur and Roorkee, at a distance of twelve miles north-east of Muzaffarnagar and five miles from Pur. To the south of the village the road is crossed by an unmetalled road leading from Bijnor and Bhukarheri to Deoband. The village lands are watered from the main distributary of the Ganges Canal, which passes a short distance to the east of the villages, and by the Barla rájbaha. The population of the village in 1872 numbered 2,658 souls, which had risen at the last census to 3,582, of whom 754 were Musalmáns and 89 Jains and Aryas. The bulk of the population are Tagas, both Hindu and Musalmán. The village is divided into a great number of maháls and is assessed to a revenue of Rs. 6,895. Barla contains a canal bungalow and an upper primary school. The former fiscal history of the village is given in the Selections from Revenue Records of the North-Western Provinces, 1822—1833, page 85. The village then was divided into five pattis and held by Tagas, some of whom were Musalmáns. There is nothing of any special interest in the account of

Barla, the village having been selected as a typical one to illustrate the working of the system of revenue administration then in existence. There were then lambardárs at the head of each patti, who received a málikána of five per cent. on the revenue. These lambardárs appear to have held in farm, a system instituted by Rája Ram Dayal of Landhaura, who held Barla as a portion of his estate till his death in 1813. Subsequently, after the break up of the Landhaura estate, the village appears to have belonged to Saiyids, as is evident from the Board's Records of the 10th January, 1825, Nos. 2—4. On that occasion the Collector of Muzaffarnagar, Mr. Boulderson, reported to the Board that he had ejected the farmer, one Mohsin Ali, on account of his exactions from the headmen and cultivators. Mohsin Ali had received possession of the estate from the zamíndárs, Sarfaraz Ali, Hamid Ali and Ghulam Husain, from whom the engagement for the revenue had been taken. Mr. Boulderson engaged directly with the headmen for the year 1825 with the condition that the zamíndárs might take possession so long as the farmer was excluded. Mohsin Ali petitioned the Board, with the result that an order was issued declaring his ejection illegal. At the following settlement, however, the engagement was made directly with the lambardárs.

BARWALA, *Pargana* BAGHRA, *Tahsíl* MUZAFFARNAGAR.

A large village lying at a distance of about six miles south-west of Muzaffarnagar near the unmetalled road leading to Budhána. Between the village and the road runs the Chartháwal Distributary of the Deoband Canal. The village is said to derive its name from the bargad trees planted by the original settlers, Játs, who came from Sisauli in Budhána. Some of these were subsequently converted to Islám, but the majority are still Hindus. The village is divided into 18 mahál held in pattidári tenure and paying a revenue of Rs. 8,219, and contained in 1901 a population of 3,184 persons, of whom 739 were Musalmáns. An aided school is maintained here.

BASEHRA, *Pargana* PUR CHHAPAR, *Tahsíl* MUZAFFARNAGAR.

A large village lying on the south side of the unmetalled road from Bijnor and Bhukarheri to Deoband, at a distance of

six miles south of Pur and eleven miles in a direct line from Muzaffarnagar. Close to the village on the west flows the Basehra distributary of the Ganges Canal, the main canal lying about two miles to the east. Between the village and canal is the left branch of the Basehra rájbaha, so that the village lands, which are very extensive, having an area of no less than 7,330 acres, are well provided with means of irrigation. A small portion of the village actually extends beyond the main canal into the khádir of the Soláni. There are two maháls, one known as the Bangar and the other as the Khádir, held in imperfect pattidári and bhaiyachára tenures respectively, and assessed to a total revenue of Rs. 9,235. The proprietary and cultivating bodies are mixed, but the bulk of the land belongs to Játs. Formerly it was held by the Barha Saiyids, but it passed from their hands during the days of Pathán supremancy. It subsequently formed part of the estate of Gujars of Landhaura, but in 1813 the settlement was made with the cultivators, although these again to some extent broke down under their new responsibilities and their shares passed into the hands of others. The village itself bears a prosperous appearance and possesses a small bazár in which markets are held weekly on Tuesdays. There is a post office here, a village school, and the ruins of a small fort. Basehra is a stage on the route from Moradabad to Umbálla, but there is no regular encamping ground. The population, which in 1865 numbered 3,839 souls, had risen in 1901 to a total of 4497 persons, of whom 3,327 were Hindus, 1,076 Musalmáns and 94 Jains, the last-named being Saraogi money-leaders.

BELRA, *Pargana* BHUKARHERI, *Tahsíl* JÁNSATH.

A village on the left bank of the main Ganges Canal about two miles north of Bhopa. There is a bridge over the canal here and a canal inspection bungalow at the 44th mile from the head-works. The place is of no great importance save as possessing a bazár, in which markets are held weekly on Tuesdays, and an upper primary school. The population at the last census of 1901 numbered 1,809 persons, of whom 402 were Musalmáns. A small fair, known as that of Zahir Diwan, is held annually at Belra during the month of Sawan: it is

attended by about a thousand villagers from the neighbouring villages.

BHAINSI, *Pargana* KHATAULI, *Tahsíl* JÁNSATH.

A village on the west side of the metalled road from Muzaffarnagar to Meerut, at a distance of two miles north of Khatauli and twelve miles from Muzaffarnagar. A short distance south of the village the Ganges Canal is crossed by a road and also by the North-Western Railway. The village is in a prosperous condition, and has ample means of irrigation from the canal. It belongs to Nawabzada Muhammad Umardaraz Ali Khan of Karnal and is cultivated by a well-to-do body of Hindu Játs with occupancy rights. The chief products are wheat and sugar, and the revenue now stands at Rs. 4,194. Bhainsi had in 1901 a population of 2,639 persons, of whom 370 were Musalmáns and 112 Jains. There is a first-class canal bungalow here and a Government primary school.

BHAINSWAL, *Pargana* SHÁMLI, *Tahsíl* KAIRÁNA.

A large village in the north-west corner of the pargana situated on the right bank of the Eastern Jumna Canal, at a distance of five miles from Shámli and twenty-seven miles from Muzaffarnagar. It lies off the main road, but is connected by rough tracks with Shámli on the south and Garhi Bhai Khan on the north. Between the village site and the canal runs the Kaserwa rájbaha, which leaves the canal about a mile north of the village. The canal is crossed by two bridges half a mile distant from one another. The site is very low, the water in the wells being found at a depth of only eight feet from the surface. Consequently in the rains the entire village is nearly surrounded by water and the population suffers greatly from fever and its consequences. In order to carry off the superfluous drainage from the Jhanderi, a cut has been made which leads to the Katha close to Jhinjhána. The village contains a number of brick-built houses, chiefly owned by Játs, Bráhmans and Banias. There is a post-office here and a Government primary school. The only trade in the place is sugar-refining. The population, which in 1865 numbered 3,120

souls, has remained stationary for many years, and at the last census there were 3,130 inhabitants, of whom 513 were Musalmáns and 26 Jains. Játs form the bulk of the Hindu population and are the proprietors of the village, holding it in a single bhaiyachára mahál assessed to a revenue of Rs. 7,500. The village lands are extensive, covering an area of 3,534 acres, of which two-thirds are cultivated. In the centre of the village there is a mound of earth, about thirty feet high, on which a fair is held annually. It is said to contain the grave of Pir Ghaib, the founder of the place, who, according to the tradition, used to house his cattle here when all the country around was covered with water.

BHAJU, *Pargana* SHÁMLI, *Tahsíl* KAIRÁNA.

A village on the eastern border of the pargana, a short distance east of the Yarpur distributary of the Jumna Canal, at a distance of about seven miles east of Shámli and twenty miles by road from Muzaffarnagar. It is said to have been originally held by Kambohs and then by Sanis, but they were replaced some three centuries ago by Játs of the Kalál and Goba gots, the latter being still the chief proprietors. A small market is held here weekly on Saturdays. There is an aided school here, but nothing else of any importance in the village. The population at the last census numbered 2,563 persons, of whom 297 were Musalmáns. The village is held as a single bhaiyachára mahál and pays a revenue of Rs. 9,300.

BHAUNRA, *Pargana* SHIKÁRPUR, *Tahsíl* BUDHÁNA.

A large village near the western border of the pargana, at a distance of about seven miles north-west of Budhána between Sisauli and Kharar. It lies on the right bank of the Kalárpur distributary of the Eastern Jumna Canal, and though the soil and situation are inferior, the village is in a flourishing condition. The proprietors are numerous, being mainly Játs, with a large and flourishing section of Banias, who have extensive trade connections. The revenue now amounts to Rs. 8,052. There are two adjoining villages of this name, known as Bhaunra kalán and Bhaunra khurd, the latter adjoining Sisauli on the

south. Bhaunra kalán had in 1901 a population of 3,147 persons, of whom 367 were Musalmáns, while the total population of Bhaunra khurd was 1,466. There is an upper primary school in Bhaunra kalán.

BHOPA, *Pargana* BHUKARHERI, *Tahsíl* JÁNSATH.

A village on the left bank of the main Ganges Canal situated close to the point where it is crossed by the main road from Muzaffarnagar to Meerut, which is metalled from Muzaffarnagar up to this place. It lies at a distance of eleven miles from the district headquarters and forty-seven miles from the headworks of the canal. The village contains a police station, a post-office, a cattle pound and a Government primary school. There is a small bazár here of some local importance, in which the chief articles of commerce are wheat and sugar. The village is assessed to a revenue of Rs. 3,686 and belongs to Mahájans of Jánsath and Landhaura, who are in fairly prosperous circumstances. The tenants are chiefly Játs, Saiyids and Sanis, the total population in 1901 being 2,091 persons, of whom 598 were Musalmáns.

BHUKARHERI, *Pargana* BHUKARHERI, *Tahsíl* JÁNSATH.

The capital of the pargana is a large village on the north side of the road leading from Bijnor to Deoband at the point where the branch road takes off to Sikri and Pur, at a distance of four miles from Bhopa and fifteen miles from Muzaffarnagar. To the east of the village, just above the edge of the Soláni khádír, flows the Bhukarheri distributary of the Ganges Canal, which is crossed by a bridge about a mile north-east of the village. On the west runs the left main distributary of the same canal. The village has a small brick-paved bazár and a few good brick-built houses. Markets are held here weekly on Mondays, but there is no external trade. Bhukarheri possesses a post-office and an upper primary school. The population, which in 1865 numbered 4,649 souls, had risen in 1901 to 6,316 persons, of whom 1,509 were Musalmáns. The bulk of the inhabitants are Játs, to whom the village belongs. These Játs have been settled here for a long time and attained considerable power during the days

of Pathán supremacy. The village is held as a single bhaiyachára mahál, and pays a revenue of Rs. 8,610. There is a very old tomb here of a Hindu Jogi; it is a place of worship for both Hindus and Musalmáns, as the former consider it to be the tomb of Baba Gharib Nath, and the latter that of Bala Gharib Shah. A considerable fair is held here, attended by some 3,000 people, on the 15th day of the month Sawan.

BHUKARHERI *Pargana*, *Tahsíl* JÁNSATH.

This is the most northern pargana of the tahsíl, and is bounded on the north by the parganas of Gordhanpur and Pur Chhapar, on the south by Sambalhera, on the west by Jánsath and Muzaffarnagar and on the east by the river Ganges, which separates it from the district of Bijnor. The bulk of the pargana consists of a high sandy soil traversed from north to south by seven distinct lines of sand hills, the most marked of which lie to the west and are a continuation of those in Pur Chhapar. Towards the east the lines of sand are for the most part tolerably level, and are only left unirrigated on account of the inferiority of the soil. On either side of the sand the land slopes down to shallow depressions at the bottom of which the soil is a good level loam. The eastern portion of the pargana consists of the khádir of the Ganges, the western boundary of which is formed by the Soláni river, which flows immediately under the high bank. Between this and the main stream is the Banganga, which represents merely an old bed of the Ganges. The khádir is wider in the south than in the north, and in its general aspect resembles that of Bhuma Sambalhera, being usually hard and dry without any extensive swamps. A large part of the khádir is beyond the reach of fluvial action, but owing to the general precariousness of this tract it is chiefly used as a pasture land. The high bank above the Soláni is broken by innumerable ravines, which in the centre of the pargana approach within a short distance of the Ganges, and thus divide the khádir of the pargana into two portions.

The main Ganges Canal passes through the western half of the pargana and gives off several distributaries, the chief of which are the Basehra rájbaha on the west, the Bhopa rájbaha

and the left main distributary in the centre, and the Bhukarheri distributary on the east. The upland portions of the pargana are therefore well provided with means of irrigation, and with the exception of four villages in the east and one in the extreme west there is no village in which less than 25 per cent. of the whole cultivated area is not watered from the canal. Well irrigation is almost unknown and there are only four masonry wells used for this purpose in the whole pargana, the total area thus irrigated being less than a hundred acres.

The total area of the pargana amounts to 77,557 acres, or 121 square miles. Of this 46,191 acres, or 59 per cent., were cultivated in 1901, and of this 19,859 acres were irrigated. There has been a slight decrease in cultivation during recent years, for at the settlement of 1892 as much as 49,143 acres were under the plough. Of the remainder 14,184 acres are returned as barren. The principal crops of the pargana are wheat. gram and barley in the rabi, and bájra and sugarcane, juár and rice in the kharíf. The standard of cultivation is naturally poorer here than in the southern parganas of the tahsíl, owing to the prevalence of sand, and for this reason also the crops grown are of a somewhat inferior class. The most valuable are sugarcane and a variety of rice known as *munji*. This rice is followed by cane and cotton in rotation, and in the cold weather by wheat and gram, so that it clearly occupies the best land. In spite of the slight decline in cultivation during the past few years, the pargana has made enormous progress since 1841, for according to the settlement returns of that year the cultivated area was only 37,948 acres, of which nearly the whole was unirrigated. The revenue in 1841, as assessed by Mr. Elliot, amounted to Rs. 53,176. In 1875 it had risen to Rs. 77,806 and at the last settlement of 1891 to Rs. 87,142, the enhancement on the expiring settlement being 15·3 per cent., and the present incidence per acre of cultivation being Rs. 1-14-8.

The pargana contains 64 villages which at the settlement of 1892 were divided into 136 mahál s, of which ninety-eight were held in single and joint zamíndári, thirty-five in pattidári, and three in bhaiyachára tenure. The chief proprietors are the Saiyids,

followed by Banias, Sheikhs, Játs and Bohras. The chief cultivating classes are Játs, Jhojhas and Gujars in the uplands, and Chauháns in the khádir. Játs are chiefly found in the north and centre of the pargana, the Jhojhas in the south, and the Gujars in the east along the edge of the khádir.

The population of the pargana at the last census numbered 53,618 persons, of whom 29,001 were males and 24,617 females. Of these Hindus numbered 38,425, Musalmáns 14,957, while 234 were returned as of other religions, almost all Jains, most of whom are found in the villages of Tissa and Kakrauli. There has been a very large increase in population during the past forty years, for in 1872 the total number of inhabitants was 39,573, which had risen in 1881 to 46,497. There is no town in the pargana, but a number of large villages, the chief of which are Bhukarheri, Kakrauli, Tissa, Sikri and Teora, all of which are separately mentioned. Small markets are held regularly at each of these places, and also at Bhopa, Belra and Morna, on which separate articles will be found, and at Bera Sadat.

The pargana possesses neither railway nor metalled roads, with the exception of the road from Muzaffarnagar to Bijnor, which is metalled as far as Bhopa. This road runs through the centre of the pargana and crosses the Ganges by a bridge of boats at Matwáli ghát. At Ilahabás on the edge of the khádir a branch runs to Bhukarheri and on to Deoband, crossing the canal by a bridge at Belra. From Bhukarheri a road runs to Pur passing through Sikri, whence a small road leads north across the khádir to Gordhanpur. The southern part of the pargana is traversed by an extension of the road from Muzaffarnagar to Jauli. The pargana was constituted as such in the days of Akbar, and up to 1842 consisted of forty villages. In that year nine villages were added from the neighbouring parganas and fourteen from Bijnor, owing to the changes in the course of the Ganges; subsequently five other villages were added in the same manner. Bhukarheri formerly belonged for the most part to the Chhatrauri Saiyids, who rose to eminence on the downfall of their Tihanpuri brethren of Jánsath in the reign of Muhammad Shah. The southern portion of the pargana was no doubt an early acquisition of the clan, but until a

comparatively recent period the Játs and Tagas held their own in the north and were only ejected by purchase on the part of the Saiyids. In the turbulent times that followed the reign of Muhammad Shah the Játs of Bhukarheri and Belra attained to considerable power under the Patháns. The Saiyids, whose headquarters were at Morna, suffered severely from the inroads of the Rohillas, especially after the construction of the great fort at Shukartar by the Nawab Najib-ud-Daula, when the power of the Patháns came to an end their place was taken by the Gujar chieftains; so that when the pargana came under British rule a large portion of the Saiyids were in a wretched condition, and although they got back the greater part of their original estates, they were too weak to retain them, and the first regular settlement was followed by great number of transfers. Within eight years of the conquest three estates were sold to the money-lenders of Landhaura for less than one year's revenue, and another estate, now valued at Rs. 60,000, was sold to the Saiyids of Jauli for Rs. 300. Up to 1830 the Saiyids had lost nearly all their villages in the north of the pargana. The only other family worthy of mention in this pargana are the Sheikhzadas of Sikri, a reference to whom has been made in the article on that village. The ruins of the Shukartar fort, above mentioned, stand on the edge of the khádir at a distance of about a mile north of the Bijnor road. The fort has been entirely destroyed and now only the foundations of the bastions remain. Close to it on the east is the temple of Sukh Deo. Large fairs are held at Shukartar in the months of Chait and Kártik, some 3,000 persons assembling on each occasion.

BHUMA, *Pargana* BHUMA SAMBALHERA, *Tahsíl* JÁNSATH.

This village, which gives its name to the pargana, lies near the Meerut border about a mile east of the Anúpshahr Canal and two miles south of Míranpur. The canal is crossed by a bridge here and near it there is an inspection bungalow. The village belongs to the Ráni of Landhaura, who pays a revenue of Rs. 3,429, and is chiefly inhabited by Gujars, Tagas, Patháns and Rangars. The population at the last census amounted to 1,839 persons, of whom 357 were Musalmáns. There is some

trade, chiefly in grain and potatoes, with Meerut and Khatauli. An aided school is maintained here. Bhuma was till 1816 the capital of a separate pargana, which was in that year united with Sambalhera. The village was of considerable importance as being the home of a family of Saiyids, but these were ejected by Ram Dayal of Landhaura, whose descendants still remain in possession.

BHUMA SAMBALHERA *Pargana*, *Tahsíl* JÁNSATH.

This pargana forms the south-eastern portion of the tahsíl and the district, being bounded on the east by the Ganges, which separates it from Bijnor, on the south by the Meerut district, on the west by Jauli Jánsath pargana, and on the north by Bhukarheri. In its general aspect the pargana consists of two tracts—the uplands and the khádir of the Ganges. The whole of the uplands is characterised by sand, which is in this pargana more strongly marked than anywhere else in the district. A broad belt of sand runs down from the north, and branching off into two lines above the town of Míranpur runs southwards to join a level sandy plain which extends from the Jauli Jánsath pargana on the north-west as far as the south-eastern boundary of the district. There are a few excellent estates on the Meerut border to the south, but with this and a very few other exceptions, all the villages have a very large proportion of a sandy and inferior soil. On the extreme eastern edge of the uplands above the khádir lies a belt of wretched villages greatly broken up by ravines.

The khádir or alluvial tract, which borders the right bank of the Ganges, here has a breadth varying from four to six miles. The course of the river is shifting and uncertain and the land is traversed by numerous watercourses, but is generally dry and hard without any of the extensive swamps that are found in the north. The Ganges has for many years had a constant tendency to recede eastwards, and a large portion of the khádir is now in consequence beyond the direct reach of fluvial action. Formerly the yearly flood of the river left behind it a fertilizing deposit on which rice of excellent quality was raised, although, as always, the crops were very precarious owing to the number

of pig and other wild animals. At the present time the upper portion of the khádir yields very little else than grass, which is exported for thatching purposes.

The total area of the pargana is 83,373 acres, or 130 square miles. Of this 48,916 acres consist of uplands, the remainder being included in the khádir. The cultivated area at the present time amounts to 36,382 acres, or 43 per cent., while as much as 16,256 acres are returned as barren. There has been a great falling off in cultivation of recent years, for in 1872 44,160 acres were under the plough and in the year of settlement this had fallen to 40,089 acres. The kharíf is the more important harvest, and only 8·5 per cent. bears a double crop. Among the kharíf crops bájra is the most important, which in itself proves the existence of inferior soil, while the bulk of the remainder consists of sugarcane, juár and rice. In the rabi wheat takes the lead, followed by barley and gram. The most noticeable changes of late years have been the decrease in the area under pure wheat and the decrease of rice, which during the last ten years has fallen by some 13 per cent. The pargana was settled in 1835 by Sir H. M. Elliot, who fixed the revenue at Rs. 47,193. In 1863 the demand was reduced by Mr. Grant to Rs. 45,706, but at the revision of 1872 this rose to Rs. 52,898. At the settlement of 1891 an enhancement of 14·4 per cent. was imposed on the upland portion of the pargana, while the revenue of the khádir was slightly decreased, the total demand being Rs. 60,460, and the average incidence per acre of cultivation being Rs. 1-10-0.

The pargana contains 89 villages, of which 47 are in the khádir. At the settlement of 1892 they were subdivided into 208 maháls, of which 157 were held in single and joint zamíndári, fifty in pattidári and one in bhaiyachára tenure. The Saiyids are the principal proprietors holding more than one-half of the entire pargana, while next to them come Banias, Játs and Gujars. In the upland portion the Játs, Gujars and Rangars are the principal cultivators, while the bulk of the remainder is tilled by Jhojhas and Saiyids. The Játs hold the best land in the south-western and southern portions, and the Gujars and Rangars are chiefly found in the north. In the khádir almost all the cultivators are Chauháns, who appear to have migrated hither

from Bijnor. There are also a few Sanis and Bijnor Játs. The upland portion of the pargana is irrigated by the Anúpshahr branch of the Ganges Canal, which runs through the sandy plain mentioned above. To the west of it flows the Salárpur distributary, while the central portion is irrigated from the Sambalhera minor, and the left main rájbaha and the Míranpur distributary brings water to the eastern uplands, flowing straight from north to south, a short distance from the ravines. In the khádir the sole irrigation is from small earthen wells, which are mostly used for purposes of watering garden lands.

The population of the pargana at the last census numbered 42,143 persons, of whom 2,200 were males and 20,143 females. Classified according to religions there were 29,705 Hindus, 12,306 Musalmáns and 132 others, chiefly Jains. At the census of 1872 the population numbered 35,990 souls, being at the rate of 275 to the square mile. It has since increased fairly rapidly, rising to 38,093 in 1881 and 48,808 in 1891. The chief town of the pargana is Míranpur, which was formerly a considerable market for the rice and sugar of Rohilkhand, the salt of the Panjáb and the grain of the Duáb. It is still a flourishing place, but a large amount of trade has been diverted to Khatauli and Muzaffarnagar owing to the construction of the railway. Sambalhera, Kithaura and Bhuma are all large villages, but are mere agricultural communities. Markets are held at Míranpur, Sambalhera and Hashimpur.

Míranpur is connected with Muzaffarnagar by an unmetalled road leading to Jánsath and continuing south-east from Míranpur to Mowána in the Meerut district. The road from Meerut to Bijnor traverses the south-eastern corner of the pargana, crossing the Ganges by a bridge of boats at Dharampura. From the same point an unmetalled road leads to Míranpur and continues westwards to Khatauli. The north of the pargana is an inaccessible tract devoid of roads. There are canal bungalows at Bhuma and Qásimpur.

In the days of Akbar, Bhuma and Sambalhera were separate parganas, which consisted in 1816 of thirteen and sixteen villages respectively. The two were united at that date, and at the re-arrangement in 1855 of the pargana boundaries 35 villages were added from the neighbouring parganas of this district, from

Hastinapur in Meerut and from Bijnor. In 1859 two more villages were added from Bijnor owing to change in course of the Ganges and two more in the same manner at a later date. The Saiyids of this pargana belong chiefly to the Chhatrauri and Kundliwal branches of the Barha Saiyids. The latter did not rise to any eminence, but the former acquired considerable power and obtained possession of the whole of this and the neighbouring pargana of Bhukarheri, with the exception of a few estates owned by Kundliwals and Sheikhs. It has often been considered a matter for surprise among the Saiyids that their ancestors should have chosen for their home so unfertile a tract, but the locality possessed at least this advantage that it was less exposed to the covetousness of richer and stronger men. The wealthy purchasers who compete to buy land in the neighbouring parganas have shown no desire to extend their possessions in this direction, and the villages which the Saiyids have lost have only gone to local money-lenders. Besides, when the Saiyids first came from Patiála they had none of the power and distinction which afterwards fell to their lot. They had not then even the strength to eject the Rájputs, Játs, Gujars and Mewátis, who held the better land in the surrounding country. The Chhatrauri Saiyids during the reign of Muhammad Shah joined the forces of the Emperor and received considerable additions to their possession after the overthrow of the Saiyids of Jánsath. They were not, however, powerful enough to hold their own in the anarchy which prevailed before the British conquest. During the latter half of the eighteenth century many of their villages passed into the hands of Rája Nain Singh, the Gujar chieftain of Bahsuma in Meerut and Ram Dayal of Landhaura. A severe famine added to their troubles, and many of them fled to Rohilkhand and Oudh, and left their villages to the Gujars, the Patháns of Rohilkhand and the Sikh traders from the west of the Jumna. During the earlier years of British occupation Nain Singh held nearly the whole pargana in farm, but after his death the settlement was made with the original proprietors, and the Saiyids then recovered their ancestral possessions; and those who had emigrated returned year by year, but some unfortunately came back after so long an interval that they never regained their lost

rights. During the last century the Chhatrauris through mismanagement lost a good deal of land, a further reason perhaps being the severity of the assessment which in bad seasons was a heavy burden upon such inferior land. At the same time many of the villages which have been sold were purchased by other wealthier Saiyids. Among the other purchasers may be mentioned the Játs, who by their industry and thriftiness have managed to become possessors of five or six villages formerly held by the Chhatrauris. In former years the khádir formed the refuge of marauding bands of Gujars, who plundered and destroyed in every direction, especially in the south. They were severely punished for their rebellion during the Mutiny. In one of their raids the Gujars of Siali attacked and looted Husainpur, which was then the principal place in the khádir, but which has seemingly never recovered. Another village, Hasanpur, on the edge of the uplands, which formerly belonged to a wealthy family of Saiyids, but has now passed into the hands of the money-lender, possesses several remains in the shape of brick-built houses and ruined mosques which attest the former prosperity of this part of the pargana. The place is now entirely deserted and has long ceased to be of any importance.

BHURA, *Pargana and Tahsíl* KAIRÁNA.

A large village on the east side of the road leading from Kairána to Jhinjhána, at a distance of four miles due north of the former. Close to it on the east flows the Kairána distributary of the Eastern Jumna Canal, from which the village lands are irrigated. Extending northwards from the village is a large tract of waste land, and again on the west there is another similar tract sloping down to the Katha river. It is said to have been settled some time ago by one Rao Man Singh of Kairána, who according to the somewhat doubtful tradition had two sons, one of whom became a Musalmán. The proprietors are still mainly Gujars of both religions, who hold the two maháls in bhaiyachára tenure, the total revenue being Rs. 3,830. The population at the last census numbered 2,694 persons, of whom 902 were Musalmáns. There is a Government primary school here.

BIDAULI, *Pargana* BIDAULI, *Tahsíl* KAIRÁNA.

The capital of the pargana is a somewhat insignificant village lying at a distance of 36 miles from Muzaffarnagar, with which it is connected by an unmetalled road leading through Shámli. This road continues to the banks of the Jumna and crosses the river by a bridge-of-boats leading to Karnál. A branch road leads to Bidauli from Kertu, the village site being at a distance of about a mile south from the main road. Another road runs from Bidauli to Chausána in the north of the pargana. The actual village site is somewhat raised, but the lands in the neighbourhood all lie low. To the south of the village there is a low depression forming a series of marshes and jhíls through which the Bhokri finds its way to the Jumna in the rains. The place has greatly deteriorated of late years, having suffered from floods, which have destroyed many of the houses. The cultivated area of the village has been greatly reduced owing to the spread of reh and the migration of the cultivators. The population, which in 1872 numbered 3,662 souls, had fallen at the last census to 2,538, of whom 1,408 were Musalmáns and 58 Jains. The place was formerly administered under Act XX of 1856, but owing to its decay the operations of the Act have recently been withdrawn. Bidauli contains a police-station, a post-office, a cattle-pound and a Government primary school. To the north of the village there is an encamping-ground on the route from Meerut to Karnál. Bidauli is the seat of the Jagneri family of the Barha Saiyids. These people fell into very reduced circumstances till the time of Saiyid Mehdi Husain, who acquired a considerable fortune by taking service under the King of Oudh, and recovered several of his ancestral villages. The family residence is in the small fort to the south of the village. A religious fair, attended by some 1,500 persons from the neighbouring country, takes place at Bidauli on every Thursday in Jeth and Asárh in honour of Pir Bahram, a local saint.

BIDAULI *Pargana, Tahsíl* KAIRÁNA.

This pargana lies in the extreme north-west of the district between the river Jumna, which separates it from the Panjáb on the west and Jhinjhána on the east. To the south lies pargana Kairána, and to the north the Saháranpur district. The pargana

has a peculiar character of its own, the whole of the tract being liable to annual inundations from the Jumna and constantly exposed to diluvion. More than one-half of the pargana is covered with thick dhák jungle, which has long formed a refuge for the Gujar cattle thieves. In the neighbourhood of the Jumna the land is greatly infected with reh, which appears to have increased of late years and to be slowly but steadily encroaching on the cultivation. The country is cut up by numerou watercourses and marked by several large jhíls, which do not dry up till late in the year. Out of a total of fifty-four villages no less than thirty-seven are recorded as precarious in whole or in part. Of these eighteen villages are described as alluvial, being subject to the direct fluvial action of the Jumna. This river has a constant tendency towards the east, and during the last fifty years has cut off several villages from this district and added them to the Panjáb. Generally speaking, it is the worst pargana in the district and there is little really good soil. The alluvial villages lie all along the Jumna, and where not covered by the annual floods are mere sand hills covered with tamarisk jungle. The whole of the centre of the pargana, too, is more or less insecure owing to the inundations from the Jumna and the two streams known as the Khokri and the Sendhli, of which the former flows through the centre of the pargana from north to south, and the latter appears to be a backwater of the Jumna, which cuts off seven villages lying along the river from the rest of the pargana. These streams are merely irregular water channels which have no fixed course. In years of heavy rainfall they overflow their banks far and wide and have succeeded in throwing extensive tracts out of cultivation. The only villages which can be considered in any way secure are those which lie along the eastern boundary.

The total area of the pargana is 54,399 acres, or 85 square miles. Of this 15,589 acres, or only 28 per cent., were cultivated in 1901, a figure that represents a great falling off during the last ten years, for at the settlement 20,880 acres were under the plough, while in 1872 the cultivated area was 24,320 acres, which is approximately the same as it was in 1841. Of the remainder two-thirds are classed as culturable, but are so highly precarious that they could hardly repay cultivation. The principal crops

are wheat, gram and barley in the rabi, and juár, maize and cotton in the kharíf. There is practically no sugarcane. A good deal of mandua is grown in the kharíf and sarson in the rabi. The irrigated area amounts to 6,520 acres, which are almost entirely watered by means of wells worked with the Persian wheels. According to the latest returns the number of masonry wells is 1,022, a higher figure than in any other pargana of the district.

The revenue of the pargana in 1841 amounted to Rs. 37,905, which fell at the rate of Rs. 1-8-5 per acre of cultivation. This assessment was undoubtedly very severe and contributed in no small degree to the decay of the pargana. The tract was once thickly inhabited by Saiyids, but most of these became insolvent and allowed their estates to be made over in farm to the resident villagers. These in their turn absconded, and the villages were farmed by the neighbouring villagers, but after a short time they found themselves unable to pay the Government demand. Large areas of land went out of cultivation, and even the Nawáb of Karnál was content to pay the revenue and left his land fallow. The hard times had a most demoralizing effect on the agricultural population and the Gujars and Rangars betook themselves to cattle-thieving, while the Játs disappeared. In 1862 it was found necessary to lower the assessment by 23 per cent., the total demand being Rs. 29,125. From Mr. Palmer's report in 1872 it appeared that a rapid improvement had been effected and was still continuing. At the last settlement a still further reduction of Rs. 8·5 per cent. was made, and the revenue was fixed at Rs. 26,254. This was rendered necessary on account of the severity of the Jumna floods in the years preceding the settlement. The 54 villages of the pargana were in 1892 divided into 84 mahál s, of which 40 were held in bhaiyachára tenure, 37 in zamíndári and seven in imperfect pattidári. The chief proprietors are Saiyids, Játs, Gujars and Rájputs. The Saiyids are the descendants of Mehdi Husain of Bidauli, who took service under the King of Oudh and accumulated a large fortune. His ancestors once possessed a large part of the pargana, but with this single exception their descendants fell into utter insignificance. The Gujars are chiefly found in the south of the pargana, the Játs in the centre and the Rájputs in the north.

According to the census of 1872 Bidauli had a population of 23,268 souls, giving 257 to the square mile. In 1881 this had risen to 24,428, but in the following ten years there was a serious decrease, the number of inhabitants dropping to 20,038, the chief reason being the succession of floods, which laid the pargana waste. At the last census of 1901 there was no improvement, the total number of inhabitants being 19,722, of whom 10,640 were males and 9,082 females. Classified by religions there were 11,901 Hindus, 7,718 Musalmáns and 103 others, mainly Jains, who are confined to the only villages of any size or importance, Bidauli and Chausána. There are no towns in the pargana, and Chausána alone boasts a bazár, which is of purely local importance. There are Government schools at Bidauli, Chausána and Singra, and an aided school at Bhari Mustafabad on the Jumna. Means of communication in this pargana are very poor. An unmetalled road from Shámli and Jhinjhána to Karnál passes through the pargana, crossing the Jumna by a bridge-of-boats at Andhera. From this road a branch takes off at Kertu and leads to Bidauli, whence another runs to Chausána in the north of the pargana.

The pargana was known as Bidauli in the days of Akbar and then formed part of Sarkár Saháranpur. There have been numerous interchanges with the adjoining parganas during the last century, and several villages have been cut off by the Jumna and added to Karnál. In 1840 two villages were received from Nakur and two from Chaunsat Kheri in the Saháranpur district.

BITAODA, *Pargana and Tahsíl* BUDHÁNA.

A village in the south of the pargana near the Meerut boundary and close to the road from Shámli to Meerut, at a distance of about four miles from Budhána. It is the property of resident Játs, many of whom are in flourishing circumstances. The village is beyond the range of canal irrigation, but is plentifully supplied with wells. It is assessed to a revenue of Rs. 3,790 and in 1901 contained a population of 2,663 persons, of whom 359 were Musalmáns. There is no regular market, but a considerable trade is carried on with Muzaffarnagar. A Government primary school is maintained here.

BUDHÁNA, *Pargana and Tahsíl* BUDHÁNA.

The headquarters town of the tahsíl stands on the right bank of the Hindan river, at a distance of nineteen miles from Muzaffarnagar and sixteen miles from Khatauli with which it is connected by unmetalled roads. Another road runs west to Kándhla, crossing the Shámli-Meerut road three miles from the town. The Hindan forms the northern boundary of the town, while to the west and south there is an almost continuous belt of mango groves. To the east there is a low-lying tract forming a portion of the Hindan khádir, which is submerged in time of flood. The town contains a fair proportion of good brick-built houses, the outer walls of which adjoin each other so as to form a kind of fortification, the town itself being entered by four openings called gates. The main site is raised and is generally considered healthy, owing no doubt to the natural drainage provided by the Hindan ravines. Besides the tahsíl headquarters, Budhána contains a first-class police-station, a branch post-office, a middle vernacular school and two indigenous schools supported by grant-in-aid from Government. The dispensary was opened in April 1900. Markets are held here weekly, but the place is unimportant as a trade centre. The village lands of Budhána are extensive, covering 5,811 acres, and are held as a single bhaiyachára mahál by Tagas, who pay a revenue of Rs. 9,750. During the Mutiny the old fort of Budhána was taken and garrisoned by Khairati Khan of Parasauli, who was assisted by the people of Jaula. It was re-captured on the 15th of September 1857.

The population of the town in 1847 was 5,559; this had risen in 1853 to 8,750, but in 1865 the population was less than 5,000. In 1872 the place recovered considerably, the number of inhabitants being 6,162, and at the last census this had risen to 6,664 persons, of whom 3,989 were Hindus, 2,649 Musalmans and 26 Jains. The town is administered under Act XX of 1856. In 1901 out of a total of 1,373 houses, 1,009 were assessed to taxation, with an incidence of Re. 1-7-10 per assessed house and Re. 0-4-1 per head of population. The total income from all sources was Rs. 2,168, and of this Rs. 889 were expended on the upkeep of the town police force consisting of thirteen men of all grades.

Some Rs. 470 are spent yearly on conservancy and Rs. 410 on local improvements.

BUDHÁNA *Pargana, Tahsíl* Budhána.

This is the central pargana of the tahsíl, lying to the south of Shikárpur, and being bounded on the south and south-east by the Meerut district. To the west lies Kándhla, and to the north-west pargana Shámli of the Kairána tahsíl. The eastern half of the pargana lies between the Hindan and the West Káli Nadi, which unite at Riauli Nagla on the eastern border. Both of these rivers have a considerable stretch of khádir on either side, and beyond this land is greatly broken by ravines, into one of which falls the Deoband canal, which terminates a short distance to the east of the town of Budhána. The khádir of the Hindan is very superior to that of the Káli Nadi, the latter having greatly deteriorated of late years. The land between these two rivers is the only part of the pargana which has the benefit of canal irrigation, which extends to seven villages in the uplands above the khádir between the two rivers, the soil of which is for the most part an excellent loam. The khádir lands are occasionally irrigated from the rivers and produce fair crops. West of the Hindan is a level plain of uniform quality, extending as far as the boundary of the pargana, with a fertile soil of rich loam. There are no canals here, and irrigation is provided by means of wells, which are chiefly earthen, constructed with wooden cylinders. These wells last for six or seven years and cost on an average from Rs. 25 to Rs. 30 each; where the land irrigated from them is held by tenants-at-will the cost is usually borne by the proprietors.

The total area of the pargana is 51,171 acres, or nearly 80 square miles. Of this 37,652 acres, or 73 per cent., were cultivated in 1901, as against 33,666 acres cultivated in 1848, and 35,874 acres at the settlement of 1872. The irrigated area in the same year amounted to 14,912 acres, of which 87 per cent. were watered from wells and the bulk of the remainder from the Deoband canal. Of the remaining area 6,850 acres are returned as barren or under water. The principal crops of the pargana are wheat and gram in the rabi and juár maize and sugarcane in the kharíf,

with a considerable amount of cotton. The most noticeable features in this connection are the increase in the area under pure wheat and the disappearance of barley, and the small amount of sugarcane, which in the last year of record does not exceed five per cent. of the cultivated area; its absence appears due to the fact that the water supply is not plentiful, and also that this crop prefers a somewhat lighter soil.

The revenue of the pargana in 1848 amounted to Rs. 69,116, and at Mr. Keene's assessment of 1863 was raised to Rs. 69,846. The previous assessment by Mr. Trevor Plowden was by no means a light one, especially as the pargana had formed part of the jágír of Sardhana, and had suffered considerably, although it fared better than the other parganas of the estate, as the Diwan of the Begam was a resident and hereditary Chaudhri of Budhána. In the famine of 1860 the pargana again suffered greatly, and for this reason a light assessment was deemed necessary. However, at Mr. Cadell's revision in 1870 the demand was raised to Rs. 71,146, and at the last settlement of 1892 the tract had so far improved that it was found possible to take an enhancement of as much as 47·6 per cent., the demand being fixed at Rs. 1,05,317, which now falls with an average incidence of Rs. 2-12-7 per acre of cultivation. The pargana contains 44 villages, which at the settlement of 1892 were divided into 217 mahâls, of which 89 were held in bhaiyachára tenure, 86 in single and joint zamíndári and 42 by pattidárs. The principal proprietors are Játs, Rájputs, Patháns and Tagas, while a number of shares have fallen into the hands of Banias. Gujars hold one village in the east of the pargana, but are here found in small numbers as compared with Kándhla. The Játs hold the best villages, while the Tagas are found chiefly in the immediate neighbourhood of Budhána, the Rájputs in the south and south-east along the Káli Nadi, and the Rawahs in three villages in the south-west. The large village of Jauli on the western boundary belongs to the Saiyids of Jánsath as is mentioned in the article on the village.

The population of the pargana at the last census numbered 50,994 persons, of whom 27,315 were males and 23,679 females. Musalmáns are unusually numerous in this pargana, numbering

15,277, as against 34,350 Hindus and 1,367 others. In 1872 the pargana contained 41,576 inhabitants, and in the following ten years the number rose to 44,227 and to 46,019 in 1891, since which date the increase has been even more rapid. Budhána is the only town in the pargana, but it is a place of no great importance. There are several large villages, such as Jauli, Kharar, Barauda, Husainpur and Bitaoda, all of which are separately mentioned. Markets are held at Budhána and Husainpur, and post-offices are maintained in the same places.

Budhána is connected with Muzaffarnagar by an unmetalled road which crosses the Hindan by a ferry and continues westwards to Kándhla. Through the south-west of the pargana runs the road from Shámli to Meerut, with a small branch leading to Daha in that district. The only other road is that running from Budhána to Khatauli, which leaves the Muzaffarnagar road some two miles from the tahsíl headquarters.

There is little to add about the history of the pargana. It was constituted as such in the days of Akbar, and, as has been already mentioned, formed part of the Sardhana estate. In the year 1842 it was transferred from Meerut to this district.

BUDHÁNA *Tahsíl.*

This is the south-western subdivision of the district and consists of the tract lying between the Bághpat and Sardhana tahsíl of the Meerut district on the south, the Khatauli pargana of tahsíl Jánsath on the east, pargana Baghra of the Muzaffarnagar tahsíl and the Shámli and Kairána parganas on the north, while the western boundary is the river Jumna, which separates the tahsíl from the Karnál district of the Panjáb. The tract is of an irregular shape, narrowing almost to a point as it approaches the Jumna on the west. It consists of the three parganas of Budhána, Shikárpur and Kándhla, each of which have been separately described, in detail, with a full account of their physical characteristics, revenue, agriculture and proprietors.

It will be sufficient, therefore, to give here a brief description of the tahsíl as a whole. All along the eastern border flows the Káli Nadi, which is joined on the Sardhana border by the Hindan, which flows from north to south through the Shikárpur

and Budhána parganas. Further west we come to the Kirsani, a stream that enters Kándhla from Shámli and then flows south into the Meerut district. Besides these natural water channels, the tahsíl is traversed in the east by the Deoband canal which passes through Shikárpur and then empties itself into a small tributary of the Hindan in pargana Budhána : in the west of Kándhla is the Eastern Jumna Canal, which flows from north to south near the edge of the uplands of the district. The uplands between the Hindan and Kirsani rivers consist of a level plain with a rich loam soil which becomes lighter towards the south-west. Between the Kirsani and the Jumna canal lies a tract of first-class land comprising the finest villages of the whole tahsíl. Beyond the canal the quality of the soil deteriorates, the land in places lying low and being liable to swamping.

The tahsíl, though as yet possessing no railway, is fairly well supplied with means of communication, which will be vastly improved by the construction of the Shahdara-Sahá-ranpur line. The towns of Budhána and Kándhla are connected with Muzaffarnagar by a second-class road, from which a branch takes off near Budhána leading to Khatauli. This road is crossed a short distance west of Budhána by the second-class road from Meerut to Shámli, while Kándhla is connected by fair roads with Kairána, Shámli and Bághpat in the Meerut district. Besides these, all the more important villages are connected by serviceable cart-tracks. The principal towns are Kándhla, a small municipality, and Budhána and Sháhpur, both of which are administered under Act XX of 1856. At these places the principal markets are held, but there is no trade or handicraft deserving special mention. The only articles of any note made in the tahsíl are the blankets of Gangeru in pargana Kándhla, and the brass and bell-metal wares of Sháhpur. The tahsíl possesses a large number of populous villages in which small local markets are held and which have been separately described.

Budhána forms a subdivision of the district in the charge of a full-powered Magistrate of the district staff. For the purposes of civil jurisdiction it is united with Kairána to form a single

Munsifi, the headquarters being at Kairána. Police-stations are established at Budhána, Sháhpur and Kándhla, the circles of these stations being conterminous with the limits of the parganas in which they are situated, with the exception of Shikárpur, part of which lies within the jurisdiction of Kándhla police-station. Post-offices are established at each of these places, and also at Husainpur, Shikárpur and Sisauli.

The population of the tahsíl at the last census numbered 197,034 persons, of whom 105,404 were males and 91,360 females. Classified by religions there were 137,389 Hindus, 53,532 Musalmáns, 3,975 Jains, 1,106 Aryas, 1,010 Christians and 22 Sikhs. The principal Hindu castes are Chamárs, who numbered 24,842 persons, Játs 22,603, Bráhmans 13,220, Kahárs 10,464, Banias 7,869, and Rájputs 7,834. The bulk of the Rájputs are of the Jadon, Kachhwaha and Chauhán clans, this tahsíl contrasting strongly with Kairána in the absence of Pundirs. Besides these, there are large numbers of Gujars, Bhangis and Sanis. Among the Musalmáns converted Rájputs take the lead, followed by Sheikhs, Juláhas, Játs, Qassábs and Gujars. As in Kairána, the Saiyids are found in small numbers, the bulk of their possession lying in the eastern half of the district.

The great mass of the population derives a subsistence from agriculture in some form or other. As has been already mentioned, the trade of the tahsíl is insignificant; what there is, is chiefly in grain, sugar and cotton. A considerable number of people, amounting to 3,452, work in leather, which is exported to Meerut, and 3,236 persons are returned as engaged in commerce; most of these carry on the trade in grain between the Panjáb and the railway, almost all the markets of this tahsíl having trade connections with Muzaffarnagar.

CHARTHÁWAL, *Pargana* CHARTHÁWAL, *Tahsíl* MUZAFFARNAGAR.

The capital of the pargana is a small town lying at a distance of seven miles north-west of Muzaffarnagar, with which it is connected by an unmetalled road that continues to Thána Bhawan. Close to the town on the west flows the Deoband branch of the Ganges canal, which is crossed by a bridge where there is an

inspection bungalow. From this bridge the Charthāwal rájbaha is given off, while two miles further north and a mile from the outskirts of Charthāwal the Lohári distributary leaves the canal. Beyond the canal to the west, at a distance of three miles flows the Hindan river, while to the east is a small tributary of the Káli nadi. The village lands of Charthāwal are very extensive, covering an area of 6,089 acres and paying a revenue of Rs. 10,380. They are divided into 16 mahals, held in zamíndári and bhaiyachára tenures by a very large body of Tagas. The town itself is surrounded with numerous groves, which cover as much as 170 acres. There are numerous tanks and excavations in the neighbourhood in which stagnant water collects, but the bulk of the drainage runs off to the Káli nadi. Formerly Charthāwal was the headquarters of an Amil, but is now a small agricultural town with an unimportant bazár, in which markets are held on Fridays. Three unimportant fairs are held at Charthāwal, two in Chait, known as the Ghantoli and Debi fairs, and the third in Bhadon. There is a police-station here, a post-office and a Government primary school.

The population of the town, which in 1853 numbered 6,467 inhabitants, had fallen to less than 5,000 in 1865. At the census of 1872 it numbered 5,121 souls, rising to 5,251 in 1891. At the the last census of 1901 Charthāwal contained 6,363 inhabitants, of whom 3,280 were males and 2,956 females. Classified according to religions, there are 3,803 Hindus, 2,354 Musalmáns and 79 Jains and Aryas. The Tagas number more than half of the Hindu population, and over 1,000 have some proprietary right. The town is administered under Act XX of 1856. The total number of houses is 1,153, of which 848 were assessed to taxation in 1901, with an incidence of Rs. 1-8-0 per assessed house and Re. 0-3-10 per head of population. The total income for the year was Rs. 1,505, and from this Rs. 695 were expended on the upkeep of the town police-force, which consists of ten men, while Rs. 333 are spent yearly on conservancy and Rs. 175 on local improvements.

CHARTHÁWAL *Pargana, Tahsíl* MUZAFFARNAGAR.

This pargana lies in the north of the district between Thána Bhawan on the west and Muzaffarnagar on the east. To the

south lies pargana Baghra and to the north the Sahâranpur district. The central and eastern portions of the pargana form part of the Hindan Káli Duab. The Hindan flows from north to south through the pargana and on the western side of it there is a small and inferior khádir fringed by a strip of broken land beyond which there is a stretch of rich though sometimes lowlying land. This tract is crossed by two extensive ravines, one in the north, which is a natural drainage line from the Sahâranpur district; and the other further south leading to the Hindan from the village of Baralsi. The villages in the north of this tract are poor, having extensive tracts of waste land, but in the south a slight improvement is noticeable.

On the east side of the Hindan the khádir is much more extensive, the high bank being sometimes more than a mile from the stream. At the same time there is very little good cultivation in this tract and large areas consist of unculturable waste or swamps. Beyond this there is a high-lying fertile plain which stretches across the pargana towards the Káli and is only broken by a large ravine that runs from Deoband in Sahâranpur into the Káli close to Muzaffarnagar. In the south of the pargana there is a small stretch of sandy soil which runs southwards into Baghra. With these exceptions the soil is generally a good loam with a considerable admixture of clay towards the north. This tract appears to have suffered greatly in the past in years of drought as it was entirely dependent on well irrigation. It now is traversed by the Deoband canal which runs from north to south through the centre of the pargana, passing close to the town of Charthâwal. From this two distributaries, known as the Charthâwal and Lohári rájbahas, take off, irrigating the south and centre of the pargana, while the eastern portion is watered from the Bastam rájbaha of the same canal.

West of the Hindan flows the Kalarpur distributary of the Ganges Canal, which, with its minor branches, irrigates almost the whole of this tract. At the present time only a few villages along the Hindan and in the north-east of the pargana are dependent on wells.

The total area of the pargana is 58,886 acres, or 92 square miles. Of this 43,039 acres, or 73 per cent., were cultivated in

1901—a figure that shows a slight decrease during the past thirty years, but which considerably exceeds the area cultivated before the introduction of the canal, as in 1848 the area under the plough amounted in all to 39,586 acres. The irrigated area amounts to 14,453 acres, or 32 per cent., and of this five-sixths are watered from the canal and the remainder from wells and tanks. The number of wells is comparatively small, but almost all of these are of masonry. The principal crops are wheat and gram in the rabi and juár, rice and sugarcane in the kharíf. Wheat is the most important crop here, as everywhere in the tahsíl, and is generally sown alone.

The pargana contains sixty villages, which at the time of the last settlement were divided into 124 maháls, of which 44 were held in zamíndári, 43 in bhaiyachára and 37 in pattidári tenure. Almost the whole of the portion west of the Hindan is held by Rájputs, the chief exceptions being one estate held by Rohilla Patháns, three shares belonging to the Karnál family and two villages the greater part of which are onwed by Rawahs. East of the Hindan a few Rájputs are found in the neighbourhood of the Hindan and Káli rivers, but the leading proprietors in the centre and in the north-east of the pargana are Tagas, although a number of shares have fallen into the hands of the Banias. The east of the pargana was formerly owned by Saiyids, who still hold six villages, of which two belong to the Morna branch and two to the Ratheri branch of the Barha family. The cultivators are chiefly Rajputs and Tagas, with a few Játs, Sanis and Garahs.

The revenue of the pargana in 1841 was assessed by Mr. Thornton at Rs. 63,790. This assessment was very heavy, and fell with particular severity on the Saiyids' estate, although the introduction of the canal greatly increased the prosperity of the tract. In 1860, however, Chartháwal suffered much from famine and the number of emigrants was calculated by Mr. Keene at 6,745. At the settlement of 1862 by Mr. Colvin the revenue was reduced to Rs. 61,257, which was raised in 1870 at the revision by Mr. Cadell to Rs. 61,636, which fell with an incidence of Re. 1-6-0 per acre of cultivation. At the last settlement the demand was raised to Rs. 86,904, showing an

enhancement of 29·1 over the expiring jama, the present incidence per acre of cultivation being Rs. 2-0-2—a figure that speaks well for the prosperity of the pargana.

At the census of 1872 Chartháwal contained 41,575 inhabitants, but in the following ten years the population dropped to 39,489. At the last census, however, a substantial increase was found to have occurred, the number of inhabitants being 45,666, of whom 24,656 were males and 21,010 females. Classified according to religions there were 31,472 Hindus, 13,749 Musalmáns and 445 others, Jains, Sikhs and Aryas. The principal Hindu castes are Chamárs, Tagas and Rájputs, most of whom are of the Pundir clan. The only important towns in the pargana are Chartháwal and Kotesra, both of which are separately mentioned, as is also Baralsi, a large village in the west of the pargana. The only other village that has a population of over 2,000 persons is Dudhli on the right bank of the Hindan, where an annual fair is held. The chief market is at Chartháwal and the small bazár is held at Kotesra.

The pargana is poorly supplied with means of communication. The North-Western Railway runs along the western border with a station known as Rohána, which is actually situated in the village of Baheri in this pargana. Parallel to it on the east runs the road from Muzaffarnagar to Deoband and Sahâranpur. The only other road of the pargana is that leading from Muzaffarnagar to Chartháwal and Thána Bhawan, which crosses the Deoband canal by a bridge near Charthawal and the Hindan river by a ferry at Arnaich, and, then passing by Baralsi, crosses the Kalarpur distributary by a bridge before entering Thána Bhawan pargana. The Deoband canal is also bridged at Kotesra, Ghisu Khera, Mohibalipur and Kulheri.

The pargana has been known as Chartháwal for several centuries, and is mentioned in the *Ain-i-Akbari*, but many changes have taken place in its area by transfer to and from the neighbouring parganas. In 1840 fifteen villages were received from Thána Bhawan and five villages from the neighbouring parganas of the Sahâranpur district. Apart from the district the pargana has no special history of its own.

CHAUSÁNA, *Pargana* BIDAULI, *Tahsíl* KAIRÁNA.

A considerable village in the north of the pargana, at a distance of eight miles from Bidauli, with which it is connected by an unmetalled road, and 33 miles from Muzaffarnagar. The village lands are extensive, covering 5,501 acres, and reach as far west as the Jumna, but in this direction the land is all alluvial and covered with dhak trees or tamarisk jungle. The revenue amounts to Rs. 3,244, and is paid by the Chauhán proprietors. Chausána possesses a police-station, post-office and a village school. The population at the last census numbered 2,246 inhabitants, of whom 1,022 were Musalmáns and 45 Jains. A small market is held here weekly.

CHHAPAR, *Pargana* PUR CHHAPAR, *Tahsíl* MUZAFFARNAGAR.

This village, which gives its name to the pargana, lies on the east side of the metalled road running from Muzaffarnagar to Pur and Roorkee, at a distance of nine miles from Muzaffarnagar and seven miles from Pur. Through the village passes the Barla rájbaha of the Ganges Canal, while a short distance further east is the right main distributary. The village lands are extensive, having an area of 2,843 acres, and are cultivated by Tagas. They consist of two joint zamíndári mahals assessed to a revenue of Rs. 5,850. The village is the home of a rich family of Banias, who own a considerable amount of land in the pargana. Chhapar contains a post-office and a primary school. A small bazár is held here weekly, but the village is mainly agricultural in character. The population, which in 1865 numbered 2,300 persons, had risen at the last census to 3,140 persons, the majority of whom are Tagas, both Hindu and Musalmán. The Tagas of Chhapar appear to have surrendered their village at the beginning of the nineteenth century to one of the Saiyids of Jánsath for protection against Rája Ram Dayal. He sold the village to Lachman Das, the agent of the Rája and a native of Shámli. He was the founder of the Bania family, but for a long time the fine house that he built was unoccupied for fear of the Tagas, who had murdered his son.

GANGERU, *Pargana* KÁNDHLA, *Tahsíl* BUDHÁNA.

A very large and straggling village in the western half of the pargana about three miles west of Kándhla, with which it is connected by a rough unmetalled track, and 35 miles from Muzaffarnagar. The village itself stands high between the Khandrauli and Kándhla distributaries of the Eastern Jumna Canal. The drainage is effected by means of the numerous tanks and depressions that surround the site. In former days Gangeru possessed some little importance as being the chief town of a very small pargana which consisted of only two villages, and which was absorbed into Kándhla in 1840. Gangeru now contains a village school. At present its only claim to a separate notice is the size of its population, which in 1872 numbered 5,117 souls, and at the last census of 1901 had risen to 6,401 persons, of whom 2,749 were Hindus, 3,263 Musalmáns and 389 of other religions, chiefly Sikhs and Jains. Blankets are made here to some extent, the wool being imported from the Panjáb.

GARHI, *Pargana* JHINJHÁNA, *Tahsíl* KAIRÁNA.

Garhi Dubhar, also known as Garhi Mian Bhai Khan, or Garhi Pukhta, is a considerable village in the east of the pargana, about two miles west of the Eastern Jumna Canal, six miles from Jhinjhána, with which it is connected by a small unmetalled road, and 23 miles from Muzaffarnagar. The site of the village is raised, but between it and the canal the land lies low and retains a considerable quantity of water during the rains. There are several fine groves in the neighbourhood of the village and to the west flows the Kairána distributary of the canal. The streets are partly paved with bricks and meet in the middle of the village, where there is a large well. Many of the houses are substantial structures of brick, but some of these are now in ruins. Markets are held daily, but the chief day is Sunday; a fair trade is carried on in sugar, grain and salt. The place is very unhealthy, chiefly owing to the insanitary condition of the streets, and also in part to the rise of the water level. There is a post-office here and a Government primary school. The population, which in 1872 was 2,417, had risen in 1901 to 3,012 persons, of whom 1,379 were Musalmáns and 64 Jains. Among the former there are many Biluchis,

relatives of the zamíndárs. Almost the whole village is held in revenue-free tenure.

GORDHANPUR, *Pargana* GORDHANPUR, *Tahsíl* MUZAFFARNAGAR.

The capital of the pargana is situated in the low-lying tracts of the Ganges khádir between the Soláni on the west and the Banganga on the east, close to the Sahâranpur border. Three unmetalled roads lead from Gordhanpur to Pur, Tughlaqpur and Sikri, but all of them are difficult, if not impassable, during the rains. It lies at a distance of nine miles from Pur and 26 miles from Muzaffarnagar. Gordhanpur contains a first-class police-station, post-office, cattle-pound and a small bazár in which markets are held twice a week, on Wednesdays. The village itself is very small, having a population of only 645 persons, many of whom are Gujars. It pays a revenue of Rs. 410.

GORDHANPUR *Pargana*, *Tahsíl* MUZAFFARNAGAR.

This pargana lies in the extreme north-east of the district, being bounded on the east by the river Ganges and on the north and north-east by the Sahâranpur district. To the south lies pargana Bhukarheri and to the west Pur Chhapar. The whole of the pargana lies in the khádir of the Ganges and consists of a swampy inferior tract, which during the rains is cut off from all communication with the rest of the district and can only be entered from the Sahâranpur border. The western boundary of the khádir is the old high bank of the Ganges under which now flows the Soláni river. The high bank consists of a strip of cliffs, broken by sandy ravines, which sometimes attain the height of one hundred feet. The khádir has its greatest width in the north, where it attains to as much as twelve miles; it gradually narrows towards the south in the direction of Bhukarheri. It is said that, prior to the opening of the Ganges Canal and the change of course in the Soláni, which occurred in the year 1852, the khádir had been for some years fairly fertile. The canal was opened in 1854, the distance of the main channel from the cliffs being somewhat less than two miles, while a large distributary runs parallel to it some half a mile nearer the edge

of the uplands. In 1859 it was recognised by Mr. Edwards who was then Collector of the district, that the khádir estates had undergone serious deterioration and that reductions in revenue were necessary. From that time onwards, in the words of Mr. Miller, "the Gordhanpur khádir has received an amount of attention probably never given to any equally worthless tract of similar size." The deteriorating influences are three in number, The first of these are the floods from the Soláni; the second is the consequent formation of permanent swamps; while the third is the increase of reh, which has thrown large tracts of land out of cultivation. The last two causes are directly attributable to the existence of the canal, which, running as it does at a height of one hundred feet above the Ganges, has established a percolating connection with that river. The subsoil of the khádir may be likened to an earthy sponge on which the water percolating from the canal exercises a syphonic influence. The result is that the greatest amount of waterlogging is to be found in these estates which lie nearest to the base of the cliffs; further eastwards the swamping decreases, but the water is always close to the surface, while reh is thrown up by any soil that is liable to its influence. The Soláni river is generally beneficial, except in the rains, for it acts as a drain, and but for the presence of the canal would undoubtedly dry up before the hot weather. As it is, it runs continuously throughout the year, thus protecting a considerable stretch of land on its banks from remaining perpetually waterlogged swamps. In the rains, however, its stream becomes swollen and frequently comes down in sudden rushes, overflowing all the neighbouring country, and occasionally leaving behind it a deposit of sand. This in itself would not be of so much importance were it not for the constant danger that the river may strike out a new course for itself.

The total area of the pargana is 50,653 acres or 79 square miles. Of this 10,533 acres, or less than 21 per cent., were cultivated in 1901, which shows a considerable decrease, amounting to 4,000 acres, during the last ten years. In 1841 as much as 16,678 acres were cultivated, but the decline had already become noticeable by 1862, when 16,026 acres were under the plough. There is very little irrigation, for none is needed and a few

wells only are used for watering garden lands. The chief staples are wheat and barley in the rabi, and rice, maize and bájra in the kharíf, with a considerable proportion of cotton. In the centre of the pargana very fair crops are raised, especially wheat, sugarcane and gram, but throughout the rest of the khádir the rabi crops are of the poorest description. The rice grown here is said to be of an excellent quality, but the kharíf harvest is always precarious, as sudden floods may ruin it entirely. The revenue of the pargana in 1841 amounted to Rs. 20,466, which fell at the rate of Re. 1-3-6. Since then the fiscal history of the pargana has been that of a series of reductions. In 1863 the demand was fixed at Rs. 17,402, and at the revision by Mr. Cadell in 1872 this was reduced to Rs. 16,720. At the last settlement a further reduction of two per cent. was made, giving a revenue of Rs. 16,385, which falls at the rate of Re. 1-8-9 per acre of cultivation, from which it is evident that the condition of the pargana is improving, although the actual sum paid to Government is less than ever before. Besides the regular settlement of the pargana, the assessment has been exposed from time to time to various experiments. After the reduction effected by Mr. Edwards the revenue was slightly raised again in 1862 by Mr. Keene, and again reduced in 1864 by Mr. Martin, and then the whole khádir was handed over to the direct management of the Canal Department. Several drains were constructed as well as a large dam to keep the Soláni within bounds; but the new masters, finding that they had undertaken a task with which they could not cope successfully, made haste to return the property to the revenue authorities. In 1866 Mr. Martin considered the tract to be still deteriorating, but in the following year the Board of Revenue formed an entirely opposite opinion, and for a few years desperate endeavours were made to induce capitalists to invest their money and take up portions of the pargana under the waste-land rules. In 1872 Mr. Cadell proved that the view taken by the Board was wrong and started a system of one year leases, which were increased to three years until Mr. Miller's settlement of 1892.

During the last ten years two events of importance have occurred affecting the khádir. The first of these was the scare that rose from the formation of the Gohna lake, as it was anticipated

that the whole of the khádir would be submerged if the dam burst. Every village was cleared of its inhabitants and the results of such a measure on the cultivators can be easily imagined. They obeyed the orders to vacate the villages, but when the danger was passed showed no inclination to return. The area under cultivation decreased enormously and at Mr. Macpherson's settlement of 1896 a substantial reduction in revenue had to be made. The cultivators are now gradually returning, but the population is still less than in Mr. Miller's time. The second change of importance was a severe flood and a change in the course of the Soláni, which occurred in the rains of 1900. The flood when, it retreated, was found to have converted some stretches of swamps and jhíl in nine villages into firm land. At the same time, while there is now somewhat less swamp and the capabilities of the soil have to some small extent improved, it seems clear that the pargana, so long as the Ganges Canal is running, can never be anything else than a precarious fever-stricken tract where cultivation, besides being insecure, is only possible at the risk of health.

The population of the pargana in 1872 numbered 13,394 persons. In 1881 it had fallen to 11,870 souls, but in 1891 a slight recovery was shown, the total being 12,222. At the last census this had risen to 12,345 persons, of whom 6,829 were males and 5,516 females. Classified according to religions, there were 10,728 Hindus, 1,614 Musalmáns and three Jains. The pargana contains 76 villages, which in 1892 were subdivided into 86 mahals, of which 47 were held in pattidári and 39 in zamíndári tenure. Most of the pargana is in the hands of the Gujars. The Saiyids own a few estates, and a number of villages in the south are owned by a Ját of Bhukarheri. Besides the Gujars, the only other cultivating caste of any importance are the Sanis, who are chiefly found in the immediate neighbourhood of the Ganges. There is no village of any size in the whole pargana; the chief is Gordhanpur khás, but this is entirely an insignificant place with a population of only 645 inhabitants. A small market is held here, but besides this there is neither market nor school in the whole pargana.

Means of communication are naturally very poor and all the roads become swamped during the rains. Three roads run

from Gordhanpur, leading to Pur, Tughlaqpur and Sikri. The road from Tughlaqpur has become almost impracticable, as a great deal of the land through which it passes is swamped by the Soláni. The best road is that from Pur which affords a tolerably easy approach to the pargana in dry weather. Another road constructed by the Canal Department runs from Gordhanpur to Roorkee. Through the extreme north-eastern corner of the pargana runs the Oudh and Rohilkhand Railway which crosses the Ganges by the Balawali bridge, where there was formerly a ferry.

Gordhanpur or Gobardhanpur represents a portion of the old pargana of Tughlaqpur, which was subsequently known as Nurnagar from the village of that name in pargana Pur. In 1841 fifteen villages were added to the pargana from the Sahāranpur district and one from Thána Bhawan, while five villages were transferred from Nurnagar to Manglaur, nine to Roorkee and three to Jawalapur. In 1863 six villages were added to Gordhanpur from the Bhukarheri pargana.

GULA, *Pargana* SHIKÁRPUR, *Tahsíl* BUDHÁNA.

A large village in the south-east of the pargana about five miles south-east of Sháhpur and fourteen miles from Muzaffarnagar. It lies on the high ground above the Káli Nadi, the land being much cut up by ravines which lead down to the river bed, which is here a mile wide. The place lies off the road and beyond the reach of the canal, and is generally considered unhealthy. The population, which in 1872 numbered 2,316, had risen in 1901 to 3,098 persons, of whom 420 were Musalmáns and 105 Jains and Sikhs; Hindu Játs form the bulk of the population. There is a primary school here, but nothing else of any interest or importance in the village. Poor cart-tracks connect it with Budhána and the roads to Muzaffarnagar and Khatauli.

HARHAR, *Pargana* THÁNA BHAWAN, *Tahsíl* KAIRÁNA.

A small village lying three miles south of Thána Bhawan on the road to Shámli, and situated on the high land above the Kirsani river. It is a dirty neglected village belonging to a Bania

family of Muzaffarnagar, who pay a revenue of Rs. 3,500. The number of inhabitants at the last census numbered 1,355, of whom 184 were Musalmáns and 22 Jains. A large number of the Hindus are Rájputs of the Pundir clan, who formerly owned the village and had a fort here. These people during the mutiny took an active part in creating disturbance in this part of the country. They waged war against all-comers, robbing and murdering every traveller that passed. The place was taken by the flying column who found here forty cart-loads of plundered property belonging to merchants of Shámli. On the restoration of order the village was confiscated and sold to the ancestor of the present proprietors. The old fort is now in ruins and overgrown with jungle.

HARSAULI, *Pargana* BAGHRA, *Tahsíl* MUZAFFARNAGAR.

A large village in the south-east of the pargana, lying about a mile west of the road from Muzaffarnagar to Budhána, at a distance of nine miles from the district headquarters. A poor cart-track connects the village with the main road, while others lead to Barwala, Baghra and Kakra. Harsauli possesses a village school, but nothing else of any importance. The population at the last census numbered 3,069 persons, the bulk of whom are Játs, both Hindu and Musalmán. It belongs to Játs of both creeds who hold the seven pattis at a revenue of Rs. 6,435.

HUSAINPUR, *Pargana and Tahsíl* BUDHÁNA.

A large village lying three miles north of Budhána, on the right bank of a ravine running down to the Hindan, and about a mile south of the Shikárpur boundary. It lies off the road, but is connected by cart-tracks with Budhána and the neighbouring villages. A market is held here weekly on Mondays. The village contains a post-office and an aided indigenous school. The population in 1901 numbered 2,251 persons, of whom 1,011 were Musalmáns and 92 Jains, who carry on some trade in grain with Muzaffarnagar. The village belongs to a body of Pathans and pays a revenue of Rs. 2,150.

HUSAINPUR, *Pargana* BHUMA SAMBALHERA, *Tahsíl* JÁNSATH.

This village, also known as Husainpur Bahadurpur, is situated in the middle of the Ganges khádir on the west side of the road from Meerut to Bijnor, at a distance of two miles south-west from the Dharampura bridge and 22 miles from Muzaffarnagar. It forms one of the stages on the route from Meerut to Bijnor; but there is no regular encamping-ground. Husainpur was formerly of some importance and a considerable market was held here. During the mutiny it was plundered and destroyed by the Gujars of the neighbouring village of Siali, and since then has never recovered its former position. It is now a squalid, unhealthy village surrounded by grass jungle, which harbours quantities of pig and other animals, rendering the cultivation precarious. It belongs to Chauhán zamíndárs, who pay a revenue of only Rs. 190. The population, which in 1872 numbered 1,835 persons, had fallen at the last census of 1901 to 646, most of whom are Chamárs. There is a post-office here, but nothing else of any importance.

ILAHABAS, *Pargana* BHUKARHERI, *Tahsíl* JÁNSATH.

A small village on the main road from Muzaffarnagar to Bijnor, which is here joined by the road from Bhukarheri to Deoband, at a distance of 18 miles from the district headquarters. It is situated on the edge of the Ganges khádir, across which the road runs to Matwali Ghát, where there is a bridge of boats. The place is only noticeable as possessing a police outpost of the Bhopa police-station. The population at the last census was only 282 persons, most of whom are Chamárs. The village is held in pattidári tenure and pays a revenue of Rs. 610.

JALÁLABAD, *Pargana* THÁNA BHAWAN, *Tahsíl* KAIRÁNA.

An old town on the east side of the road leading from Shámli to Sahháranpur, at a distance of two miles north of Thána Bhawan and 21 miles from Muzaffarnagar. From the town a branch road leads to Titron and Gangoh in Sahháranpur. The town is surrounded by a wall and stands on the right bank of the Kirsani river. To the north-west there is a large jhíl into which the drainage

collects. The town is in a state of decay and is generally very dirty and unhealthy. It contains a post-office, a middle school and an aided vernacular school. Markets are held here twice a week, on Sundays and Thursdays, but the trade has to a large extent passed away, owing possibly to the exorbitant dues demanded by the owners. A small Musalmán fair, known as the Roshani Janat Sharíf, takes place here yearly on the 3rd of Rabi-ul-awwal and is attended by some 2,000 persons. The population which in 1847 numbered 7,789 souls, had fallen in 1872 to 6,904, and at the last census of 1901 to 6,822 inhabitants, of whom 3,147 were Hindus, 3,654 Musalmáns and 21 of other religions.

The town is administered under Act XX of 1856, and in 1901 out of a total of 1,712 houses, 1,204 were assessed to taxation, with an incidence of Re. 1-8-0 per assessed house and Re. 0-0-9 per head of population. The total income from all sources was Rs. 2,282. The police force consists of thirteen men of all grades, maintained at an annual cost of Rs. 900. Some Rs. 800 are devoted yearly to conservancy, and the average amount spent on local improvements during the last three years is Rs. 396.

Jalálabad is said to have received its name from one Jalál Khan, a Pathán, in the reign of the Emperor Aurangzeb, and is still held by his descendants. About a mile distance from the town to the south stand the remains of the celebrated fort of Ghausgarh, built by the Rohilla Najíb Khan. The fort is constructed of mud and is now in ruins and the land within its circuit is cultivated by Rawahs. Within the fort stands a mosque with an enormous well built in the time of Nawáb Zabita Khan. During the rule of the latter the town was more than once sacked by the Mahrattas, and a Mahratta still holds a small revenue-free grant in Manikpur close by. At the death of Ghulam Qadir the site of Ghausgarh was deserted, and though General Perron gave order that the fort was to be restored, the work was undertaken too late, for Lord Lake had already reached Dehli. The Patháns of Jalálabad remained quiet during the mutiny and one of their leaders did good service as Tahsíldár of Thána Bhawan after its capture.

JÁNSATH, *Pargana* JAULI JÁNSATH, *Tahsíl* JÁNSATH.

The headquarters of the tahsíl is a considerable town lying to the south of the road from Muzaffarnagar to Míranpur, at a distance of 14 miles from the district headquarters. The site is low and the soil sandy, but occasionally mixed with clay. On every side of the town run distributaries of the main Ganges Canal of the Anúpshahr branch canal, which seem to obstruct the drainage and cause considerable flooding in the rains. Owing to the prevalence of fever, canal irrigation in the neighbourhood has been prohibited, and large drains have also been constructed by the Canal Department. The southern portion of the town is known as the Garhi, and forms a separate village surrounded by high brick wall. Besides the tahsíl, Jánsath possesses a police-station, a post-office, cattle-pound and an Anglo-Vernacular school, which was opened by private subscription three years ago; it is at present doing well and has about 80 pupils on the roll. The dispensary was opened in 1890 and was at first located in a hired building, but the present structure was erected by Government in 1900. The town, which was formerly in a most insanitary condition, has been greatly improved of late years, the streets having been paved and lined with masonry gutters. The population, which in 1853 was 5,589, had risen in 1872 to 6,117, and in 1901 to 6,595 inhabitants, of whom 3,151 were Hindus, 3,278 Musalmáns and 78 of other religions. The principal inhabitants are the Saiyids, the descendants of Umar Shahid, Tihanpuri, whose family is mentioned in the district account. The original inhabitants are said to have been Játs and Bráhmans. Markets are held in Jánsath twice a week, on Sundays and Wednesdays. The place was formerly celebrated for dyeing, but the trade has decayed of late years. Dyeing in two special colours, *jastai* or lead colour and bottle-green, still gives the place some celebrity; the cloth dyed at Jánsath is much prized in Muzaffarnagar. The only other manufacture of the place is that of papier-maché; but this receives very little encouragement.

The town is administered under Act XX of 1856, and in 1901 out of a total number of 1,654 houses 860 were assessed to taxation, with an incidence of Rs. 1-13-4 per assessed house and Re. 0-4-4 per head of population. The total income for the year

from all sources was Rs. 2,116. The police force numbers thirteen men of all grades, maintained at an annual charge of Rs. 895. Some Rs. 475 are yearly spent on conservancy, and the average expenditure on local improvements for the last three years has been close on Rs. 300.

A large number of religious fairs are held annually at Jánsath. The largest is that known as the fair of Nasrullah, which is held from the second to the third Friday in Jeth and is attended by some 3,000 persons. The Ghát fair, which takes place on the second day of the dark-half of Chait, is equally large; so also is the Puri fair, held on the second Tuesday in Jeth. In the first week of Asárh two smaller gatherings occur, the Ramlila with an average attendance of 1,000 persons, and the fair of Shakumbar Devi, of about half this size. In the last week of Bhadon a small fair is held in honour of the popular saint, Zahir Diwan, when about a thousand persons of the lower classes assemble. Irregular fairs are held in the middle of Bhadon and Phagun, known as the Rath Jattra, but these are of little importance. The Musalmáns of Jánsath celebrate the Moharram and Chehlam, but these gatherings are of only local importance.

JÁNSATH *Tahsíl.*

This is the south-eastern subdivision of the district, lying between the parganas of Muzaffarnagar, Pur Chhapar and Gordhanpur on the north and the Meerut district on the south. To the west the boundary is formed by the Káli river, which separates the tahsíl from the parganas of Shikárpur and Budhána of the Budhána tahsíl, while to the east the river Ganges constitutes the boundary between this district and Bijnor. The tahsíl consists of four parganas, Khatauli, Jauli Jánsath, Bhuma Sambalhera and Bhukarheri, all of which have been separately described in, detail. It is composed of two sharply-distinguished tracts, the khádir of the Ganges on the east and the main upland plain of the district, the principal characteristics of which is the prevalence of sand in the eastern half. Besides the rivers already mentioned, the upland is traversed by the eastern Káli Nadi or Nagan, which has its origin in pargana Jánsath and then passing through the south-east of the Khatauli pargana enters the Meerut

district. The tahsíl is traversed from north to south-west by the main Ganges Canal, from which the Anúpshahr branch canal takes off at Jauli. Besides these two main channels there are numerous distributaries, which render irrigation easy throughout almost the whole area.

Means of communication are on the whole good, and especially so in the western half of the tahsíl. The North-Western Railway passes through pargana Khatauli with stations at Khatauli and Mansurpur, and parallel to it on the east runs the road from Meerut to Muzaffarnagar. The only other metalled road in the tahsíl is that from Muzaffarnagar to Bijnor, which is metalled as far as the bridge over the Ganges Canal at Bhopa; the remainder is unmetalled as far as the banks of the Ganges, which it crosses by a bridge-of-boats at Matwali Ghát. From Ilahabas on this road an unmetalled road leads to Bhukarheri and Deoband in the Sahàranpur district, with a branch running to Pur. Two other roads from Muzaffarnagar give access to this tahsíl, one running to Jauli on the canal and thence continuing west through the south of Bhukarheri pargana, and the other running to Jánsath, Míranpur and Mawana in the Meerut district. Through the south of the tahsíl runs the second class road from Budhána to Khatauli, Míranpur and Dharampura Ghát on the Ganges, where it is joined by the road from Meerut to Bijnor. The only other road deserving of mention is that from Khatauli to Jánsath. The principal towns are Khatauli, Jánsath and Míranpur. The first of these is an important market, which has grown largely since the construction of the railway. Míranpur is still a flourishing place, but a great deal of its trade has of late years been diverted to Khatauli. Besides these there are many large villages with small markets, which have been separately described.

The tahsíl is administered as a subdivision of the district in the charge of a full-powered Magistrate of the district staff, assisted by the Tahsíldár, whose headquarters are at Jánsath. It forms part of the Muzaffarnagar Munsifi in the Sahàranpur Judgeship. For the purposes of police administration there are stations at Jánsath, Míranpur and Bhopa. Part of pargana Bhukarheri lies within the supervision of the Miranpur station and the northern part of Jánsath is included in the Bhopa police circle. There are

post-offices at Jánsath, Khatauli, Bhopa, Míranpur, Bhukarheri Tissa and Sikri.

The population of the tahsíl at the last census numbered 216,411 persons, of whom 114,670 were males and 101,741 females. Classified according to religions, there were 149,717 Hindus, 63,419 Musalmáns, 2,354 Jains, 709 Aryas, 153 Christians and nine Buddhists. The principal Hindu castes are Chamárs, who numbered 42,587, Játs 15,591, Sanis 12,888, Gujars 9,337, Kahárs 8,691 and Bráhmans 7,905. Besides these there are large numbers of Rájputs, who are chiefly of the Chauhán clan, Bhangis, Banias, most of whom are Agarwáls, Kumhárs and Rawahs. The chief Musalmán subdivision, numerically speaking, are the Juláhas, who numbered 9,334 persons. Next to them come Sheikhs, who are chiefly of the Siddiqi and Qurreshi subdivisions, and then the Saiyids, who are far the most important, as they still own the greater part of the tahsíl. Their numbers amounted to 7,039, more than half of whom are of the Zaidi subdivision and are connected with the great Barha families, an account of whom has been given in the pargana articles and in the history of the district. Next to the Saiyids come Jhojhas, Qassábs and converted Rájputs, among whom are to be found numerous representatives of the Chauhán, Tomar, Panwar, Bargujar and Rahtor clans.

With the exception of the trading population of Khatauli, Jánsath and Míranpur, the tahsíl is wholly agricultural. Cotton spinning and weaving, which form the chief rural occupations, apart from agriculture, in the other tahsíls of the district, are here followed by much smaller numbers than elsewhere. The only trades calling for any remark are pottery, which is largely carried on at Míranpur, and the manufacture of glass, over 4,000 persons being thus employed. Another noticeable feature of the tahsíl is the comparatively small number of zamíndárs who are found in lesser proportion to the tenants than in the other tahsíls. This is chiefly due to the presence of the Saiyids, and the large estates held by them.

JASOI, *Pargana* BAGHRA, *Tahsíl* MUZAFFARNAGAR.

A village in the north-west of the pargana, lying at a short distance from the right bank of the Hindan river and about two

miles north of the metalled road from Muzaffarnagar to Shámli, some thirteen miles from the former. Between the village and the river there is a stretch of low-lying alluvial land, and two miles to the west is the Kalarpur distributary of the Jumna Canal from which the village lands are watered, although wells are also used for this purpose to a considerable extent. Jasoi is a very large village, the population in 1901 numbering 3,492 persons, of whom 2,295 were Hindus, 1,137 Musalmáns and 60 Jains and Aryas. The village is held by a numerous body of pattidárs, some of whom are Gautam Rajputs, but many of the shares have passed into the hands of Banias. The village possesses a post-office and a primary school. A small market is held here weekly.

JAULA, *Pargana and Tahsíl* BUDHÁNA.

A very large village in the west of the pargana, on the south side of the road from Budhána to Kándhla, at a distance of four miles from Budhána, fourteen miles from Shámli and twenty-two miles from Muzaffarnagar. There is an encamping-ground here on the route from Meerut to Karnál, north of the village and near the road. The village is surrounded on three sides by light friable loam, and on the fourth by sandy bhur. The site is raised, but broken by excavations full of stagnant water, and is badly kept, especially in the Chamárs' quarter. All the houses are built of mud, with the exception of the fort where the agent of the proprietor resides. The population, which in 1872 amounted to 3,496 souls, had risen in 1901 to 4,691, of whom 1,766 were Hindus, 2,609 Musalmáns and 316 Jains. Among the Hindus there is a large number of Kachhwaha Thákurs. The Musalmáns are a turbulent lot, and during the Mutiny joined the rebel cause, allying themselves with Khairati Khan of Parasauli. For some time they defied the troops sent against them, but at length, on the 14th of September, 1857, they attacked a force proceeding to Budhána, but were repelled with great loss. The village was stormed at the point of the bayonet, but the main body of the rebels escaped among the high crops, although about two hundred were left dead upon the field. The lands were confiscated and given in reward to Saiyid Imdad Husain of Tisang. An aided school is maintained here.

JAULI, *Pargana* JAULI JÁNSATH, *Tahsíl* JÁNSATH.

A large and important village on the left bank of the Ganges Canal in the north of the pargana, at a distance of six miles from Jánsath and nine miles from Muzaffarnagar, with which it is connected by an unmetalled road. This road crosses the canal by a bridge and continues eastwards towards Bijnor. From Jánsath the Anúpshahr branch canal leaves the main stream, and close to the headworks is the canal inspection bungalow. The village itself lies low and is very unhealthy. There is a school here and a small bazár in which markets are held weekly, on Fridays. Jauli is divided into five maháls held in zamíndári tenure by Saiyids; and pays a revenue of Rs. 3,300. The population, which in 1865 numbered 3,000 souls, had fallen to 2,107 in 1872, but at the last census of 1901 it had again risen to 2,579 inhabitants, of whom 1,253 were Musalmáns and nineteen Jains. A considerable assemblage of Musalmáns occurs here during the Moharram, and a similar but smaller gathering is held at the Chehlam festival on the 23rd day of the month Safar.

JAULI JÁNSATH *Pargana*, *Tahsíl* JÁNSATH.

This pargana occupies the central portion of the Jánsath tahsíl, lying between Bhuma Sambalhera on the east and Khatauli on the west. To the north and north-east lies pargana Bhukarheri and to the north-west Muzaffarnagar. The boundary of the pargana only touches the Meerut district on the south for a very short distance, as in this direction the parganas of Khatauli and Sambalhera almost meet, approaching within one mile of one another.

The northern part of the pargana is traversed by a broad sandy plain, which enters Jánsath from the north-west and runs in a south-easterly direction into Sambalhera. This sandy belt has an average width of two or three miles, and is one of the poorest tracts in the district; although traversed by distributaries of the Ganges Canal, a large portion of its area usually remains unirrigated. Besides the main belt of sand three lines of sandhills cross the pargana from north to south; a very clearly marked but not very extensive ridge runs through the north-west corner,

and then continuing through the middle of the pargana branches off into three lines which affect in a greater or less degree almost every estate in the extreme south. To the south of the sandy tract there is an area of rich land round the town of Jánsath, which forms the best part of the pargana. To the south of this the land slopes down into a depression which forms the source of the Nagan or Eastern Káli river. This stream acquires a definite channel after emerging from the Antwara jhíl on the western border, and passes through four estates in this pargana before entering Khatauli. Its channel has been deepened and straightened by the Canal Department, resulting in a great improvement in the low-lying lands. In years of heavy rainfall much of the land gets saturated and some is thrown out of cultivation. Owing to the rise in the water level and the consequent unhealthiness of the town of Jánsath irrigation has been prohibited in its neighbourhood.

The main Ganges Canal enters the pargana in the extreme north and flows south to Jauli where the Anúpshahr branch leaves the main canal. The whole of the pargana is irrigated from the various distributaries, with the exception of the portion lying to the south of the Khatauli-Míranpur road, which is almost entirely dependent on well irrigation. In the sandy tract, however, as has been already mentioned, much of the land is too poor to repay the expense of irrigation. The substitution of canal for well irrigation has brought about a substantial increase in the prosperity of the pargana, especially in the central tract.

The total area of the pargana is 61,936 acres or nearly 97 square miles. Of this 48,301 or 79 acres per cent. were cultivated in 1901, while of the remainder 5,761 acres were barren. The cultivation has fallen off considerably since the settlement of 1892. probably owing to bad seasons, but there is a constant variation in this direction owing to the precariousness of the sandy tract. In 1841 as much as 43,740 acres were cultivated, a figure that shows but little improvement as far as the actual cultivation is concerned, but which leaves out of account the benefit derived in the case of the good land from the introduction of the canal system. The principal crops are wheat and gram in the rabi, but of the former a considerable proportion is mixed with barley, owing to the

prevalence of the sand and the general inferiority of the soil. In the kharíf sugarcane takes the lead, followed by juár, bájra and rice. During recent years there has been a great falling off in the areas under pure wheat and rice, and in fact the cultivation of every single crop is appreciably less than that recorded at the settlement of 1892. The double-cropped area has also decreased from 18 to 11 per cent.

The revenue of the pargana in 1841 was fixed at Rs. 56,152 when the settlement was made by Mr. E. Thornton. In 1863 the demand was raised by Mr. Grant to Rs. 58,758, and at Mr. Cadell's settlement of 1873 to Rs. 81,110. At the revision by Mr. Miller in 1891 an enhancement of 20 per cent. was imposed on the pargana, the revenue being Rs. 98,840, which falls at the rate of Rs. 2-0-8 per acre of cultivation at the present time. There are altogether 63 villages in the pargana, which in 1892 were divided into 165 mahàls, of which 117 were held in joint and single zamíndári, 43 in pattidári and five in bhaiyachára tenure. Over two-thirds of the pargana is held by Saiyids, the principal families being those of Jánsath, Chitaura, Kawal and Jauli. The remainder is in the hands of the Banias of Jánsath and Talra, the Sheikhs of Kheri Qurreshi and the Marhals of Karnál. The chief cultivating classes are Játs, Sanis, Rájputs, Gujars, Jhojhas, Saiyids and Sheikhs. The Játs, as usual, occupy the best villages in the central tract and are also found in the southern well-irrigated portion. The Sanis are chiefly found in Kawal and the adjoining villages, the Jhojhas in the north-east, and the Gujars, Rájputs and Sheikhs in the poor villages to the south-west.

The total population of the pargana at the census of 1901 numbered 53,314 persons, of whom 28,226 were males and 25,088 females. Classified according to religions, there were 33,640 Hindus, 19,101 Musalmáns and 573 others, mainly Jains with a few Sikhs and Aryas. In 1872 the population numbered 37,097 souls, and since that time has gone on increasing year by year; in 1881 there were 42,509 inhabitants, and this had risen to 45,562 in 1891, since which year the increase has been most rapid. Besides Jánsath there is no other town of any importance in the pargana. The villages of Kawal, Jauli and Tisang have large populations,

and for this reason have been separately mentioned. Weekly markets are held at Jauli, Jánsath and Kawal, and from them grain is exported in some quantities to Muzaffarnagar and Khatauli. The manufactures of Jauli are unimportant and have already been mentioned in the article on that town.

The railway line does not pass through any part of the pargana, but there are roads connecting Jánsath with Muzaffarnagar and Khatauli, the two nearest railway stations of the North-Western Railway. The road from Muzaffarnagar continues east from Jánsath to Míranpur, whence another road gives direct communication with Khatauli. In the north of the pargana a road connects Muzaffarnagar with Jauli, and continues eastwards to the banks of the Ganges in Bhukarheri pargana. The only other roads of any importance are those which run along the banks of the canal. There are three canal bungalows at Jauli, Chitaura and Salarpur.

The pargana, as it now stands, represents a portion of the old Akbari pargana of Jauli, which in 1816 consisted of nineteen villages. Jánsath was formed from Jauli during the reign of Farrukhsiar. In 1854, at the re-constitution of the district, pargana Jauli Jánsath, in addition to the thirty-three original estates, was increased by 29 villages added from the adjoining parganas of this district and pargana Hastinapur in Meerut. As has been stated above, the bulk of the pargana is in the hands of three of the principal families of the Barha Saiyids, whose history is given in that of the district. The extreme north-western portion, Jauli and the adjacent villages, is still held by a colony of Gardezi Saiyids, who appear to have settled here long before the Saiyids of Barha. The latter first took up their abode in the village of Dhasri, some eight generations before the reign of Akbar, and from these early settlers sprang the four branches, Kundliwals, Tihanpuris, Chhatrauris and Jagneris. The Saiyids of Jánsath belong to the Tihanpuri branch, having migrated to Jánsath from Dhasri, where they had remained for some time after the other branches had left their first home. At the present day, as it has always been, the pargana is the country of the Tihanpuris, for although representatives of the other branches are to be found in a few villages, these were added to Jánsath at a later date.

Among the latter may be mentioned the Saiyids of Kawal and Chitaura. The Tihanpuris rose to pre-eminence during the reigns of Sháhjahán and Aurangzeb. Many of them attained high positions under the Emperors, the chief of them being Abdulla Khan and Husain Ali Khan, the two brothers known in history as the king-makers of Hindustan. After the fall of the Saiyids Jánsath was sacked by the imperial forces, but in the struggle which subsequently ensued they received back many of their estates from the Mahrattas, and at the time of the British conquest they were persons of considerable importance. Unlike the Saiyids of Khatauli, they have gone on extending their acquisitions, but at the same time the properties have been greatly diminished by subdivision. The property held by the Nawáb of Karnál in this pargana forms part of his Khatauli estate, and the villages which he holds here were formerly included in the Khatauli pargana. The Banias of Talra, a village lying a short distance to the east of Jánsath town, were once servants of the Saiyids of Jánsath and acquired their property by means of their business as money-lenders. TheJát landholders of the pargana only held one village up to 1841, but since that date have acquired five more by purchase.

The Banias of Jánsath took up their abode in this town after the sack of Khatauli by the Mahrattas and acquired most of their present property from the Banias of Talra, whose extravagance had forced them to part with a considerable portion of their estates. The Sheikhs of Kheri Qurreshi have held this village and two others from a very old date; but many of them have been obliged to part with their shares and they are all in reduced circumstances.

The transfers that have taken place in this pargana, as elsewhere throughout the district, have for the most part been due to causes entirely independent of the incidence of the Government demand and have been most important in the estates owned by families which once held a high position.

JHINJHÁNA, *Pargana* JHINJHÁNA, *Tahsíl* KAIRÁNA.

The capital of the pargana is a fair sized town standing on the left bank of the Katha river, at a distance of thirty miles from

Muzaffarnagar. Through it passes the road from Meerut to Shámli and Karnál, from which branch roads lead to Kairána on the south and to Garhi on the east. The town itself is situated on the site of an old brick fort, but the neighbouring country is very low and often under water. There are extensive grove lands all along the eastern side of the town. Along the northern border passes the Bhainswal drainage cut, which empties into the Katha. Jhinjhána possesses a police-station, post-office and a primary school. There is a small bazár here, in which markets are held weekly on Saturdays. The town was formerly very dirty, but of late years most of the streets have been paved with bricks, which has resulted in a great improvement; the place is still, however, very unhealthy. The population has considerably decreased of late years, for in 1847 the total was 5,662 persons, which in 1865 had fallen to 5,334, and in 1872 to 5,116 persons. At the last census there were 5,094 inhabitants, of whom 2,771 were Hindus, 2,220 Musalmáns and 103 of other religions, chiefly Jains.

The town is administered under Act XX of 1856, the total income from all sources being Rs. 1,716. There are 1,703 houses in the town, of which 1,052 were assessed to taxation, the incidence being Re. 1-6-2 per assessed house and Re. 0-4-10 per head of population. The town police force consists of ten men of all grades, supported at an annual charge of Rs. 705. Some Rs. 470 are spent yearly in conservancy, and Rs. 260 in local improvements.

Jhinjhána is the home of a family of Sheikhs who have resided here from an early date. Several of their monuments are still to be seen, the chief being the mosque and tomb of Sháh Abdul Razzaq and his four sons, built during the reign of Jahángír in 1623 A.D. The domes of the mosque and tomb are decorated with blue coloured flowers of excellent workmanship. The oldest monument of the town is the Dargah of Imam Sahib, built in 901 Hijri. A fair is held at the shrine in the month of Moharram and is attended by some 3,000 persons. Another, but much smaller, fair is held in honour of Sháh Abdul Razzaq on the 23rd of the month Zi-l-Hijja. Both of these are Musalmán in character and celebrate the 'urs' of the saints.

JHINJHÁNA *Pargana, Tahsíl* KAIRÁNA.

Jhinjhána or Jhanjhána lies in the north of the tahsíl, between Bidauli on the west and Thána Bhawan and Shámli on the east. To the south lies pargana Kairána, and to the north the Sahāranpur district. Through the western half of the pargana from north to south flows the river Katha in an irregular course, passing within a mile to the west of the town of Jhinjhána and entering Kairána from the south-west corner. The land to the west of this river resembles that of pargana Bidauli, being a low-lying swampy tract of inferior soil and constantly liable to floods. The land is better in the north-west than in the lower course of the stream, but there is a large area covered with dense dhák jungle. The whole tract is liable to inundations from the river and has suffered considerably from the spread of reh. East of the Katha we come to the uplands of the tract, a level plain of fair quality that improves in the south. In the northern portion the cultivation is inferior, but this is chiefly due to the paucity of cultivators and the want of irrigation rather than to the natural inferiority of the soil. The two large villages of Un and Pindaura are of excellent quality, resembling the southern villages where the cultivation reaches a high standard. The eastern half of the pargana is served by several distributaries of the Jumna Canal, the chief of which are the Kairána, Bhainswal, Bunta and Hangoli rájbahas. The western half and a few villages in the extreme south-east are dependent on wells for irrigation; these can be everywhere constructed, although in the north, where the soil is somewhat sandy, the water is only found at a considerable depth.

The total area of the pargana is 60,168 acres or 94 square miles. Of this 31,049 acres or 51 per cent. were cultivated in 1901, a figure that shows a great improvement during the last forty years, for in 1862 the cultivated area was only 25,011 acres. This low figure was chiefly due to the depressed state of Bidauli and the villages west of the Katha. The assessment of that part of the pargana had been very severe, and the considerable reduction that was rendered necessary has resulted in a large improvement in this pargana. The barren area is large, amounting to 11,418 acres, but this leaves plenty of room for a further extension of

cultivation. The principal crops are wheat and gram in the rabi with a very small percentage of barley, and juár, maize, sugarcane and rice in the kharíf. Sugarcane occupies over 6 per cent. of the cultivated area and is here grown much more extensively than in the western portion of the tahsíl. The double-cropped area is fairly large, amounting to 17 per cent. Over 53 per cent. of the cultivated area is irrigated, and of this nearly two-thirds are watered from wells and tanks, and the remainder from the canal. The Katha is sometimes used for this purpose, but only to a small extent. The wells are very numerous, numbering 983 in all, and almost all of these are of masonry, the pargana in this respect being only inferior to Bidauli.

The settlement of 1846 was made by Mr. E. Thornton, who assessed the pargana at Rs. 63,056, which then fell at the high rate at Rs. 2-2-1 per acre of cultivation. The assessment worked well on the whole, with the exception of the villages beyond the Katha, where a great deal of land was thrown out of cultivation. In 1860, however, the pargana suffered heavily from the failure of the rains, and the famine was accompanied by a severe outbreak of cholera. The result was that the cultivated area was found to have decreased enormously on the settlement of 1862, so that the Government demand had to be reduced to Rs. 55,698, although this actually represented a higher incidence of revenue on the cultivation. At the settlement of 1892 the demand was raised to Rs. 69,403, showing an enhancement of 17·6 per cent., and falling with an incidence of Rs. 2-3-8 per acre of cultivation at the present time. The pargana contains 63 villages, which in 1892 were divided into 94 mahál̈s, of which 71 were held in bhaiyachára tenure, thirteen by pattidárs and ten by zamíndárs. The chief proprietors are the Játs, who are chiefly found in the centre and south-east. Besides these, the Sheikhs of Jhinjhána, the Rájputs in the north, the Gujars in the south-west and Patháns in a few scattered villages make up the bulk of the proprietary body, to which, as usual, must be added the money-lenders, who have purchased a number of shares in different villages. The cultivators also belong to the same classes.

The population of the pargana at the last census amounted to 41,897 persons, of whom 22,200 were males and 19,697 females.

Classified according to religions, there were 32,162 Hindus, 9,047 Musalmáns and 688 Jains, Aryas and Sikhs. At the census of 1872 the population numbered 36,090 souls, and since that time there has been a constant gradual increase, the total rising to 37,661 in 1881 and 38,110 in 1891. Jhinjhána is the only town in the pargana, but is a decaying place. The villages of Un, Garhi and Pindaura have large populations and for that reason have been separately described, but they are all merely large agricultural communities. Markets are held weekly at Jhinjhána and Garhi, and post-offices are established in the same places.

The pargana is poorly supplied with means of communication, the northern half being devoid of roads. The road from Shámli to Karnál passes through Jhinjhána, which is connected by poor unmetalled roads with Kairána on the south and Garhi and Thána Bhawan on the east. There is a canal bungalow at Ala-ud-dinpur on the small Bidauli rájbaha of the Jumna Canal.

The pargana was known as Jhinjhána in the days of Akbar, but numerous changes have taken place in its constitution; the chief of these occurred in 1840, when five villages were added to the pargana from Thána Bhawan and fifteen villages from the neighbouring parganas of the Saháranpur district.

KAIRÁNA, *Pargana and Tahsíl* KAIRÁNA.

The headquarters of the tahsíl are located in a considerable town in the centre of the pargana of the same name, situated on the main road from Muzaffarnagar and Shámli to Pánipat, which is metalled as far as Kairána and for the rest of its course to the Jumna is unmetalled, crossing that river by a ferry at Mavi, some three miles west of the town. This road passes to the south of the main site, and is joined by the unmetalled road leading to Kairána from Kándhla. From the western side of the town a third road runs due north to Jhinjhána. Kairána lies at a distance of seven miles from Shámli and thirty-one miles from Muzaffarnagar. The site is partly on the khádir or low lands adjoining the Jumna and partly on the sloping bank which separates the khádir from the upland plain. A great number of the houses are built of brick and are much crowded together, the streets being narrow and tortuous. The bazár is clean and well paved,

but the remainder of the town has an uncared-for appearance, especially the butchers' quarter.

The importance of Kairána dates from the reign of Sháhjahán, who gave the place in jágír to his physician, Hakím Mukarrab Khan. This man erected many buildings here and laid out a beautiful garden with a large bank, which is still to be seen to the north-east of the town. He obtained excellent fruit-trees from all parts of India, and, according to the Taj-ul-Maasir, the mangoes of Kairána were long celebrated in Dehli. Mukarrab Khan constructed a dargah near the tomb of the famous saint Bu Ali Qalandar of Pánipat, and died at the age of ninety. He was succeeded by his son Rizk-ullah, who died in 1668 A.D. This man, Rizk-ullah, had built the saint's tomb some eight years before. The bárádari built by Mukarrab Khan in his garden is now in a state of disrepair. The oldest building in the town is the mosque in the Pirzadan mohalla, built by the Emperor Islam Sháh in 958 Hijri. Among other buildings of interest may be mentioned the Afghánán mosque built by Sháhjahán in 1062 Hijri; the mosque of Maraf Pir on the Shámli road, built by Aurangzeb in 1077 Hijri; the Darbar Kalán mosque, built in 1051 Hijri by Sahiba Sultan, the mother of Sheikh Muhammad Fazal; and the mosque in the Khel mohalla, which dates from 1066 Hijri. The poet Sadullah, known as the Masiha-i-Kairánawi, was a native of this place and was adopted by Mukarrab Khan. A considerable fair, attended by some 5,000 persons, is held here in honour of Bu Ali, locally known as Khwaja Chishti, in Jumad-us-Sani. Other small Hindu gatherings occur in Chait and Bhadon.

The town lands of Kairána are very extensive, covering no less than 11,594 acres, and assessed to a revenue of Rs. 18,884. They are cultivated principally by Játs, and the eastern half is irrigated from the Kairána and Erti rájbahas of the Jumna Canal. Some 235 acres are under groves. The proprietors are the Sheikhs of Kairána, Banias and Játs. To the west of the town, on the banks of the Jumna, lies the village of Ramra, where the two largest fairs in the district are held. On the Dasahra in Jeth and on the 15th day of the light half of Kártik some 6,000 persons assemble from the surrounding country for the purpose of bathing in the Jumna.

Besides the tahsíl headquarters, Kairána possesses a munsifi, police-station, post-office, dispensary, an anglo-vernacular school, and a primary school for girls. The place is an entrepôt for a considerable amount of trade between the Panjáb and the railway. There are fairly good bazárs, and the market days are Mondays and Fridays. The internal petty criminal jurisdiction of the place is in the hands of a bench of Honorary Magistrates.

The population of Kairána numbered 11,470 souls in 1847, and since that date has constantly increased, the total rising to 15,162 in 1853, to 16,953 in 1865 and to 17,742 in 1872. At the last census of 1901 the number of inhabitants was 19,304, of whom 9,766 were males and 9,538 females. Classified by religions there were 11,196 Musalmáns, 7,591 Hindus, 435 Jains, three Christians and 79 Aryas and others.

The town is administered as a municipality under Act I of 1900. The Board consists of twelve members, of whom nine are elected and three appointed by Government; among the latter is the tahsíldár of Kairána, who holds a seat on the Board by virtue of his office. The income is chiefly derived from an octroi tax on imports, and in 1902 out of a total income of Rs. 22,277, including a balance of Rs. 6,014 from the preceding year, Rs. 13,181 were derived from this source. The chief articles of taxation were wheat, barley and other food grains, ghi and sugar. The only other receipts deserving of mention are those derived from the sale of manure, rents of municipal property and the fees from market and slaughter-houses. The expenditure for the same year amounted to Rs. 12,989, leaving a balance of Rs. 9,288, and the chief charges were conservancy Rs. 3,462, the up-keep of the municipal police Rs. 2404, administration Rs. 2,436, and public works Rs. 974, most of which was devoted to the maintenance of the roads. The sum of Rs. 814 was assigned to public instruction, which includes a grant to the District High School. The municipality supports a middle school, which is attended by 36 pupils, and gives grants to three lower primary schools for boys, with a total of 190 scholars on the roll, and a small girls' school. The Board is still engaged in completing the drainage system of the town by filling up depressions and constructing masonry drains to carry off the water. This is a work of no difficulty

owing to the natural drainage of the town towards the Jumna, the only danger being the collection of stagnant water in excavations. The health of the town is generally good and the death-rate has decreased for the last few years. In the last year under report the ratio of deaths to each 1,000 persons of the population was 42·89.

Without entering into a series of statistics a fair idea may be gained of the progress of the municipality during the last thirty years by comparing with the above returns those of 1874. In that year the total receipts amounted to Rs. 12,794, including an opening balance of Rs. 3,886. The total income derived from octroi was Rs. 8,210, from which it is evident that not only has the trade of the place grown largely during the period that has elapsed, but also that the municipal administration of Kairána has been very greatly improved. Another noticeable feature is the increase under the head of rents, which in 1874 amounted to only Rs. 53, which shows that the Board has not been idle in providing facilities for the conduct of business in the shape of improved bazár accommodation. The expenditure also in 1874 was proportionately smaller. The sum devoted to the upkeep of the police was Rs. 2,518, which is somewhat in excess of the average charges at the present day, but conservancy only absorbed Rs. 1,109, from which it is evident that the arrangements then prevailing for the disposal of refuse were of a much less elaborate character than at the present day. Education also was equally neglected, the total expenditure under this head being Rs. 418, or slightly more than half of that of the present year.

KAIRÁNA *Pargana, Tahsíl* KAIRÁNA.

The pargana forms the south-western portion of the tahsíl, being bounded on the west by the Jumna river, which separates it from the Karnál district, on the east by pargana Shámli, on the south by Kándhla, and on the north by the Bidauli and Jhinjhána parganas. The pargana is intersected by the Katha river, which flows in a south-westerly direction through the western half of the pargana, and joins the Jumna nearly opposite the town of Kairána. The whole of the tract between this

river and the Jumna is subject to annual inundations and is marked by several swamps and watercourses, which do not dry up until late in the hot weather. The villages in this tract are in every respect inferior, the soil being indifferent and the cultivation careless. In the immediate neighbourhood of the Jumna the soil is occasionally overlaid with a sandy deposit, while elsewhere it is highly infected with reh. There are large tracts of grass or tamarisk jungle, and on the higher ground we find úsar plains covered with dhák trees. The villages along the Jumna south of the Katha are all alluvial, but the khádir is of good quality and produces excellent winter crops. The khádir terminates in a high bank with a narrow strip of sandy soil, but beyond this we come to the uplands, which consist of a good fertile plain with a naturally rich soil and a high standard of cultivation. The eastern portion of this tract is irrigated by the distributaries of the Jumna Canal, the chief of which are the Kairána, Khandrauli, Kaserwa and Erti rájbahas. The greater part of the pargana, however, depends on well irrigation, which is carried on by Persian wheels, a system that is so inexpensive that it can be applied to the most inferior land. Wells can be constructed everywhere with the exception of two villages in the extreme south-west.

The total area of the pargana is 59,953 acres, or 92 square miles. Of this 30,979 acres or 51 per cent. were cultivated in 1901, a figure that closely corresponds with that recorded in 1848, but falls short of the total of 1872 by over 3,000 acres. Of the remainder 9,208 acres are returned as barren, which shows that a considerable amount of land is still available for cultivation, although the soil is no doubt of an inferior quality. The principal crops are wheat and gram in the rabi and juár, maize and cotton in the kharíf. The wheat is almost entirely sown alone, and barley is only grown to a very small extent. The proportion of cotton is larger here than in any other pargana of the district. Sugarcane on the other hand is neglected, and the area under this crop has fallen off considerably during late years. The double-cropped area is large, amounting to over 22 per cent. Irrigation extends to some 55 per cent. of the cultivated area, and of this one-third is supplied by the canals and almost the

whole of the remainder from wells. The tanks and watercourses are occasionally used for this purpose, but only to a very small extent. As is only to be expected, the number of wells is very large, amounting to 923 in all, of which nine-tenths are of masonry. In 1848 the pargana was assessed at Rs. 49,570, which was raised at the settlement of 1862 to Rs. 52,371. At the settlement of 1891 the demand was fixed at Rs. 66,243, the enhancement being 26·3 per cent., a higher rate than in any other parganas of the tahsíl, and the incidence per acre of cultivation at the present time being Re. 1-11-0. The pargana contains 45 villages, but at the settlement of 1892 they were divided into 112 mahále, of which 53 were held on bhaiyachára tenure, 45 in single and joint zamíndári and fourteen by coparcenary bodies of pattidárs. Gujars form the prevailing caste both among the proprietors and agriculturists. They are in a comparative state of prosperity owing no doubt to the lightness of the assessments. Of late years rents have risen considerably owing to enhanced prices and improved communications.

The population of the pargana in 1872 numbered 38,828 persons; this had risen in 1881 to 40,602 and in 1891 to 41,389. The last census showed a still further increase, the population numbering 45,004 inhabitants, of whom 23,907 were males and 21,097 females. Classified according to religions, there were 22,253 Hindus, 21,685 Musalmáns and 1,066 others, the great majority of whom are Jains. The proportion of Musalmáns is unusually high in this pargana, but more than half of them are to be found in the town of Kairána. Besides Kairána there are only two villages, Bhura and Titarwara, which have a population of over 2,000 persons. Kairana is the principal market and through it passes a good deal of trade with the Panjáb. Through Kairána passes the road from Muzaffarnagar and Shámli to Pánipat, which crosses the Jumna at Mavi by a ferry. This road is metalled as far as Kairána. Unmetalled roads lead from the headquarters to Jhinjhána on the north and to Kándhla on the south-east.

Kairána represents portions of the old Akbari pargana of the same name, but its shape and size have been constantly altered by interchanges with other parganas, so that it is difficult to ascertain

correctly its position even at the commencement of British rule. In 1846 it contained only 25 villages, and in 1840 received two villages from the Saháranpur district, and it also absorbed the old pargana of Titarwara, which comprised eight villages. The only items of historical or archæological interest in the pargana are confined to the town of Kairána, under which they have been already described.

KAIRÁNA *Tahsíl.*

This is the western subdivision of the district, being bounded on the east by the Charthawal and Baghra parganas of the Muzaffarnagar tahsíl and pargana Shikárpur of tahsíl Budhána; on the south by the two remaining parganas of Budhána; on the north by the Saháranpur district; and on the west by the river Jumna, which separates it from the Karnál district of the Panjáb.

It has a total area of 296,953 acres or 464 square miles. The tahsíl consists of the five parganas of Kairána, Jhinjhána, Shámli, Thána Bhawan and Bidauli, each of which have been separately described in detail with a full account of their physical characteristics, revenue, agriculture and land tenures. Looking at the tract as a whole, we find that it consists of two main divisions, the khádir of the Jumna and the upland plain of the district. The former includes the whole of pargana Bidauli, the north-west of Kairána and the western villages of Jhinjhána. There are here many jhíls and watercourses, which do not dry up till late in the year, but this tract possesses none of the extensive swamps and marshes that occupy so large a part of the Ganges khádir in Gordhanpur. Through the eastern portion of this tract flows the Katha river, which joins the Jumna near the town of Kairána, and further east the Kirsani flows from north to south through Thána Bhawan and Shámli. Besides these natural water channels the eastern half of the tahsíl is traversed by the Jumna Canal, which runs through a tract with a naturally rich soil, but which has unfortunately obstructed the natural drainage to a rather serious extent.

The only metalled road in that tahsíl is that which connects Kairána and Shámli with Muzaffarnagar. Unmetalled roads

run from Shámli to Budhána, Thána Bhawan and Jhinjhána; others run from Kairána to Budhána and Jhinjhána, and from the latter to Thána Bhawan. A road also goes from Kairána to Pánipat in the Panjáb, and another from Shámli to Karnál through Bidauli, but the country through which the latter passes is so low that in the rains it becomes impracticable for cart traffic. East of the Kirsani the village roads are fairly good, but in the west of the tahsíl local communications are largely interfered with by flood channels, watercourses, jhíls and rough jungle, while in the tract traversed by the old and new Jumna canals the cross-country communications are the worst in the district owing to the lack of bridges on the distributaries and drainage cuts. Communications will be greatly improved by the construction of the railway from Sahâranpur to Shâhdara.

The markets of this tahsíl were at one time as large and well known as any in the district, but the construction of the North-Western Railway has considerably lessened their importance. The principal towns are Kairána, Shámli, Thána Bhawan, Jalálabad and Jhinjhána. Kairána is the most populous, being the second town in the district; it has fairly good bazárs and through it passes a large trade with the Panjáb. Some business is done here in stamping cloth. Shámli was at one time a flourishing place, and is still a considerable centre for trade with the Panjáb on the west and with Muzaffarnagar and the railway on the east. Thána Bhawan, Jalálabad and Jhinjhána are all decaying towns with more signs of prosperity in the past than of progress for the future. Besides these, the tahsíl contains a remarkable number of large villages, all of which have been separately described.

The headquarters of the tahsíl are at Kairána, where the tahsíldár and the Munsif are stationed, the latter being subordinate to the Judge of Sahâranpur. For the purposes of police administration the tahsíl is divided into six circles, the station being at each of the pargana capitals and also at Chausana in pargana Bidauli. The circles are generally coterminous with the parganas, but the Chausana circle comprises portions of the Bidauli and Jhinjhána parganas.

The total population of the tahsíl at the last census numbered 224,679 persons, of whom 119,573 were males and 105,106 females.

Classified according to religions, there were 154,627 Hindus, 67,480 Musalmáns, 1,742 Jains, 417 Christians and 413 Aryas. The principal Hindu castes are Játs, who number 23,612; Chamárs, 22,836; Kahárs, 16,324; Bráhmans, 14,562; Banias, 9,954 and Bhangis, 8,247. Besides these there are large numbers of Gujars, Rájputs, who are mainly of the Pundir and Chauhan clans, Mális, Gadariyas and Sanis. Of the Musalmáns the most numerous are Gujars, who number 12,572, while next to them come converted Rájputs, who are mainly of the same clan as their Hindu brethren, Sheikhs, the bulk of whom are Siddiqis, Juláhas, Patháns and Fakírs. Saiyids only number 1,896, and are less numerous in this tahsíl than in the eastern portion of the district.

Taken as a whole, the tahsíl is almost entirely agricultural in character, but on account of the through trade from the Panjáb we find that nearly 4,000 persons are engaged in commerce generally; but the manufactures on the other hand are poorly represented. A large number of the people, amounting to 13,889 persons, are engaged in the manufacture of cotton and weaving, while the tahsíl also boasts of a fair number of workers in leather, although in this respect it falls short of Budhána. A noticeable feature in the occupations of this tahsíl is the large number of zamíndárs who cultivate their own land. Tenants are proportionately much scarcer here than in any other subdivision of the district, a result that is due to the number of large coparcenary communities among the proprietary body. The only other occupation that deserves mention in this tahsíl is mendicancy, no fewer than 7,630 persons deriving a subsistence from begging, a considerably higher figure than in any other tahsíl of the district.

KAITHAURA, *Pargana* BHUMA SAMBHALHERA, *Tahsíl* JÁNSATH.

A large village lying close to the town of Míranpur on the east, on the road from Jánsath to Mawana and Meerut, at a distance of seven miles from Jánsath and 21 miles from Muzaffarnagar. Through it passes the Míranpur distributary of the Anúpshahr branch of the Ganges canal, which is crossed by four bridges

in the neighbourhood, along one of which passes the road from Bijnor to Míranpur. The place is said to derive its name from the Káyasths, who were the original residents. It now belongs to Mahájans and Saiyids, while the bulk of the inhabitants are Saiyids, Rangars and butchers. There is a considerable trade here with Muzaffarnagar, Bijnor and Khatauli, the chief articles of commerce being wheat, sugar, potatoes and tobacco. The village is assessed to a revenue of Rs. 1,360, and at the last census had a population of 2,668 persons, of whom 1,185 were Musalmáns.

KAKRA, *Pargana* SHIKÁRPUR, *Tahsíl* BUDHÁNA.

A village on the northern border of the pargana, lying a short distance west of the road running from Budhána and Sháhpur to Muzaffarnagar, at a distance of three miles from Sháhpur and ten miles from the district headquarters. It is a flourishing place held by a large number of Ját proprietors, who are constantly quarrelling among themselves. Means of irrigation are, however, insufficient, as the village is situated in a small sandy tract that is beyond the reach of the Ganges Canal. It pays a revenue of Rs. 4,800. The population in 1901 numbered 3,205 persons, of whom 514 were Musalmáns. Kakra has some trade connection with Muzaffarnagar, but there is no regular market. An upper primary school is maintained here.

KAKRAULI, *Pargana* BHUKARHERI, *Tahsíl* JÁNSATH.

A large village in the extreme south of the pargana, about five miles to the north-east of Jánsath. To the west of the village runs the left main distributary of the Ganges Canal, which is crossed about two miles to the north by the road from Muzaffarnagar to Jauli and Bijnor. In the neighbourhood of the village there are several large tanks, the chief of which are the Dindihar and the Maniwala tanks. The population at the last census numbered 3,985 persons, of whom 2,547 were Musalmáns and 69 Jains. The prevailing castes are Saiyids, Mahájans and Játs, the proprietors being Saiyids, who are in fair circumstances. A market is held here twice a week on Mondays and Thursdays, in which a considerable trade in grain is carried on by the mahájans of the place, who also do some business in

money-lending. There is an upper primary school here. A Muhammadan fair is held here annually on the 17th and 18th of Rabi-ul-awwal, and is attended by about a thousand persons. On the 8th of the same month the Chehlam festival is celebrated, but on a smaller scale.

KANAUNI, *Pargana* BAGHRA, *Tahsíl* MUZAFFARNAGAR.

A village in the north-east of the pargana, lying at a distance of five miles from Muzaffarnagar, with which it is connected by the unmetalled road leading to Budhána, which passes about half a mile east of the village site. The village lands cover an area of 1,148 acres, of which over 990 acres are cultivated. The cultivators are mainly Játs, who hold the bulk of the land, the revenue being Rs. 3,180. There is a village school here. The population in 1901 numbered 2,508 persons, of whom 72 were Jains and 196 Musalmáns.

KÁNDHLA, *Pargana* KÁNDHLA, *Tahsíl* BUDHÁNA.

The capital of the pargana is a town lying a short distance to the west of the Eastern Jumna Canal, at a distance of thirteen miles west of Budhána and twenty-nine miles from Muzaffarnagar. Through it passes the road from Budhána to Kairána, which crosses the canal and the Dirla rájbaha, a short distance west of the former, by bridges. Along the eastern bank of the canal runs the road from Shámli to Bághpat and Dehli. On the north and east of the town there is a large area of grove lands, and in the immediate neighbourhood there are many small banks and excavations in which the drainage water collects. To the east between the town and the canal the land lies low and is often under water during the rains. The more important streets are metalled and drained. Kándhla contains a police-station post-office, cattle-pound, a canal bungalow and a middle vernacular school. The market day is Saturday. There is a considerable bazár here, the chief trade being in grain, cotton and cloth; the latter is manufactured here by the numerous weavers. The Musalmán quarter lies to the west of the town.

The population of Kándhla in 1847 numbered 7,062 souls, and this had risen by 1853 to 10,130, and by 1865 to 11,969

persons. In 1872 there were 11,026 inhabitants, and at the last census the total population was 11,563, of whom 5,512 were Musalmáns, 5,400 Hindus, 624 Jains, 25 Aryas and two Christians. The town is administered as a municipality under Act I of 1900.

The municipality was established in November 1873, and its affairs are now managed by a board which consists of twelve members, of whom nine are elected by the rate-payers. The income is chiefly derived from an octroi tax on imports, and in 1902 amounted in all to Rs. 10,763, which included a balance of Rs. 2,272 from the preceding year. The octroi contributed Rs. 6,786, the other heads of income deserving of notice being the fees from educational institutions, the realization from pounds and the sale of manure. The total expenditure for the same year was Rs. 6,995, leaving a balance of Rs. 3,768. The chief tems of expenditure were conservancy charges, Rs. 1,264; maintenance of the police, Rs. 1,142; the cost of administration, Rs. 1,385; and the upkeep of the roads and other public works, Rs. 520. Besides this Rs. 839 were expended on education, of which Rs. 338 were assigned to the support of the Anglo-Vernacular school and Rs. 272 to the lower primary school for boys. The municipality also makes grants towards the district high school and to the district board school in the town. The principal objects of taxation were building materials, drugs and chemicals and food grains. The drainage system of the town is now fairly satisfactory, its position on an elevation with sloping streets giving unusual facilities for effective drainage, and the general health is good. The death-rate of the year of record was low, the ratio per thousand being 39·78, a figure that was exceeded by the births to the extent of 13 per cent. The municipality supports a public garden, a most flourishing institution, which is watered from the canal. The products of this garden are leased and bring in an yearly revenue of Rs. 225.

Some idea may be imagined of the progress of the municipality by referring to the figures of 1872 when the board had held the control of the town for less than two years. The total income was Rs. 6,789, including a balance of Rs. 609 from the preceding year, and of this Rs. 5,294 were contributed from the octroi, which

does not point to any material development in the trade of the town—a result that is to a large extent due to the diversion of commerce to Muzaffarnagar and Khatauli, which have a more advantageous position on the railway. The other heads of income, on the other hand, show a very great difference, the total receipts from all sources, exclusive of octroi, being only Rs. 267, as against Rs. 642 at the present time. The expenditure for 1874 amounted to Rs. 5,396, but this was exceptional, as somewhat over Rs. 1,000 were expended on original works. The expenditure on police was Rs. 1,780, which is considerably higher than that of the present day, but conservancy only absorbed Rs. 723, and the miserable pittance of Rs. 89 was allotted to education, whereas in the last year under report over 6 per cent. of the total income was devoted to this purpose.

KÁNDHLA *Pargana, Tahsíl* BUDHÁNA.

This is the western pargana of the tahsíl, extending from Budhána on the east to the Jumna river on the west, which separates it from the Karnál district of the Panjáb. To the south lies the district of Meerut and to the north the Shámli and Kairána parganas of the Kairána tahsíl. The eastern half of the pargana is traversed from north to south by the Kirsani river, which flows under high bank of broken and uneven ravine land and has practically no khádir. There are several watercourses leading down to the river, and the land in its neighbourhood is poor and unproductive. The uplands of the pargana consist of a level and fertile tract, but west of Kándhla the land slopes down towards the Jumna and is occasionally liable to become swampy and in places is infected with reh. The Jumna also flows between high banks and there is very little khádir. Parallel to the Kirsani runs the Eastern Jumna Canal, which passes a short distance to the east of the town of Kándhla, and with its distributaries, the chief of which are the Malikpur, Kándhla and Khandrauli rájbahas, irrigates almost the whole tract west of the Kirsani. The land between this river and the canal is exceptionally good and comprises the best villages of the whole tahsíl. East of the Kirsani irrigation is provided by the Yarpur and Loi distributaries. Well irrigation is met with in a few villages lying on the banks of the

river and also in the strip of precarious villages on the banks of the Jumna.

The total area of the pargana is 68,178 acres or 106 square miles. Of this 53,060 acres or 77 per cent. were cultivated in 1901, and of the remainder 22,785 acres are returned as barren or under water. The irrigated area in the same year amounted to 32,323 acres or over 60 per cent., and of this two-thirds were watered from the canal and almost the whole of the remainder from wells; the latter are very numerous and are chiefly of masonry. Since the introduction of the canal the cultivated area has increased largely, for in 1848 it amounted to only 46,600 acres and by 1872 this had risen to 51,417 acres. The principal crops are wheat and gram in the rabi and juár, maize, sugarcane and cotton in the kharíf. The double-cropped area is large, amounting to nearly 23 per cent. The only noticeable features in the cultivation are the absence of rice and the large area under pure wheat, the latter amounting to over one-fourth of the whole cultivation. In 1848 the pargana was assessed to a revenue of Rs. 1,00,759, which rose in 1862 to Rs. 1,11,410. At the settlement of 1891 the demand was raised to Rs. 1,63,190, showing an enhancement of 44·3 per cent. on the expiring revenue, and falling with an incidence of Rs. 3-1-1 per acre of cultivation at the present time, a figure that speaks well for the general excellence of the pargana.

The number of villages is 62 in all, and these at the time of settlement were subdivided into 267 mahāls, of which 140 are held on bhaiyachára tenure, 113 in single and joint zamíndári, and fourteen by pattidárs. To the west of the Kirsani there is a large colony of Gujars, who are chiefly found on the banks of the Jumna and in the north around Khandrauli. These people have greatly improved of late years and are now respectable members of society. To the east of the Kirsani the prevailing castes are Játs and Rajputs, both of whom hold their villages on bhaiyachára tenure. Besides these, a good deal of land is held by Banias, while Sheikhs and Saiyids hold portions of several villages. The number of transfers in this pargana has been small compared with those in the other parganas of the tahsíl. The precarious villages are few, although several estates suffer in years of heavy

rainfall, but the damage done in such seasons is not very serious. The cultivation is chiefly carried on by the proprietors themselves; the only other cultivators who deserve mention are the Sanis, who are found in two villages on the eastern borders Parasauli and Fatehpur Kheri.

The population of the pargana in 1901 numbered 78,036 persons, of whom 41,694 were males and 36,342 females. Classified according to religions, we find 54,949 Hindus, 19,550 Musalmáns and 3,537 others, the bulk of whom are Jains, but there are also a fair number of Sikhs and Aryas and a few Christians. In 1872 the pargana contained 63,859 inhabitants, and this has risen in 1881 to 66,869. During the following ten years there was a slight decrease, but since 1891 the growth of the population has been extremely rapid. The principal town of the pargana is the small municipality of Kándhla, and in addition to this there are several large villages such as Gangeru, Ailam, Lisarh, Phugana, Khandrauli and Baral, all of which have been separately mentioned. Markets are held at Kándhla and Parasauli.

The pargana possesses neither railway nor metalled road, but it will soon have the advantage of the light railway from Dehli to Sahāranpur. An unmetalled road runs parallel to canal from Shámli to Bághpat and Dehli, and a second from Kairána to Kándhla and Budhána, crossing the former about a mile east of Kándhla. A small road connects Kándhla with Gangeru. The Jumna Canal is bridged at Khandrauli, Fatehpur, Kándhla and Nala. There are canal bungalows at Kándhla and at Loi near Phugana.

Kándhla was a pargana in the days of Akbar and in 1816 contained 41 villages. In 1840 it was united with the old parganas of Gangeru, which contained only two villages, and Phugana with seven villages. During the mutiny Khairati Khan of Parasauli rose to some notoriety and seized the town of Budhána, from which, however, he was speedily ejected. The pargana contains nothing of historical or archæological interest.

KAWAL, *Pargana* JAULI JÁNSATH, *Tahsíl* JÁNSATH.

A large village in the centre of the pargana on the north side of the road leading from Muzaffarnagar to Jánsath and

Míranpur, at a distance of eleven miles from Muzaffarnagar and three miles from Jánsath. On the east side of the village a drainage cut leads south to the Pimora distributary of the Anúpshahr, while about a mile west flows the Katka distributary. The village consists of six mahéls held in zamíndári and pattidári tenure by Saiyids and Mahájans. The latter are in prosperous circumstances and carry on a considerable business as grain-dealers and money-lenders. Markets are held here twice a week, on Tuesdays and Saturdays, the trade being chiefly in sugar and wheat, which is exported to Muzaffarnagar; country cloth is also manufactured here. The population at the last census numbered 4,268 persons, of whom 1,987 were Musalmáns and 172 Jains and Aryas. Saiyids and Sanis form the bulk of the inhabitants. There is a Government primary school here. A considerable gathering occurs here at the Muharram, as at many other places in the district, and about a thousand persons assemble from the neighbouring villages. The Chehlam fair, held on the 20th day of the Muhammadan month of Safar, is larger, having an approximate average attendance of 2,000 persons.

KHANDRAULI, *Pargana* KÁNDHLA, *Tahsíl* BUDHÁNA.

A village in the north of the pargana on the right bank of the Eastern Jumna Canal, which is here crossed by two bridges leading to the second class road from Kándhla to Shámli, at a distance of six miles north of Kándhla and eight miles from Shámli. A short distance north of the village the Khandrauli distributary leaves the main canal, running in a south-westerly direction to join the Kairána distributary at Unchagáon. The village lands are well irrigated and fertile; they belong to a numerous and quarrelsome body of Gujars, who pay a revenue of Rs. 5,615. The population at the last census numbered 2,815 persons, of whom 842 were Musalmáns.

KHARAR, *Pargana and Tahsíl* BUDHÁNA.

A large village situated in the extreme north-west of the pargana, about two miles south of the road from Meerut to Shámli and seven miles from Budhána. The village lands cover

a large area and belong to a numerous body of Hindu Játs, who pay a revenue of Rs. 7,550. Irrigation is obtained from the Yarpur distributary of the Eastern Jumna Canal. The population in 1901 numbered 3,385 persons, of whom 470 were Musalmáns and 58 Jains and Aryas. The place has trade connections with Shámli and Muzaffarnagar. A Government primary school is maintained here.

KHATAULI, *Pargana* KHATAULI, *Tahsil* JÁNSATH.

The capital of the pargana is a considerable town of great commercial importance on the metalled road from Muzaffarnagar to Meerut, which is here crossed by the road from Budhána to Míranpur, at a distance of 14 miles from Muzaffarnagar. Parallel to the main road runs the North-Western Railway, with a station at a short distance east of the town. To the west flows the main Ganges Canal, which is crossed by the railway and the main road about a mile to the north, and also by the Budhána road about two miles to the south-west. Khatauli contains a police-station, post-office, road inspection-bungalow, a well-attended middle vernacular school and an aided Jain pátshála, which is partly maintained by private subscription. It owes its prosperity to the advent of the railway, which has attracted a large number of enterprising Jain grain-dealers. It first came into notice during the Bengal famine of 1875, when all the surplus grain in the district was exported from the station. The chief bazár day is Friday. The town itself consists of two villages, Khatauli and Khataula. The place has much improved of late years owing to the paving of the streets and the construction of the masonry drains. There is a military encamping-ground here to the east of the Meerut road and close to the railway station. The population, which in 1872 numbered 6,409 inhabitants, had risen at the last census to 8,695 persons, of whom 3,525 were Hindus, 4,190 Musalmáns and 980 of other religions, chiefly Jains with a few Sikhs and Aryas.

The town is administered under Act XX of 1856, and out of a total of 2,297 houses 1,010 were assessed to taxation in 1902, with an incidence of Rs. 8 per assessed house and Re. 0-4-1 per

head of population. The total income from all sources was Rs. 3,119. The town police force, which consists of 16 men of all grades, is maintained at an annual charge of Rs. 1,095. In addition to this, some Rs. 845 are spent annually on conservancy and Rs. 525 on local improvements.

Although the importance of Khatauli is of recent origin, the town is of some age. There is a large sarái built by the Emperor Sháhjahán, as is recorded in the Persian inscription over the gateway. The only other buildings of any interest in the place are four large Jain temples. At one of them a Jain fair, known as the Uchhao Saraugian, takes place in the month of Chait, but the date depends on varying circumstances. A very much larger gathering is the fair of Zahir Diwán, held for the first seven days of the dark half of Bhádon, when some 5,000 persons collect from the neighbourhood.

KHATAULI *Pargana, Tahsíl* JÁNSATH.

This pargana forms the south-west portion of the tahsíl, being bounded on the west by the Shikárpur pargana of Budhana tahsíl, from which it is separated by the west Káli river, on the north by Muzaffarnagar, on the east by pargana Jánsath and on the south by the Meerut district. It has a total area of 62,381 acres or 97 square miles.

The West Káli Nadi flows in a well-defined bed at a considerably lower level than the upland tract. Its banks are usually marked by a series of sandy ravines running parallel to the river, although in some places there is a gradual descent. In the immediate neighbourhood of the river there is a marshy tract, which is generally poor and uncultivated, and is supposed to have suffered considerably from the construction of the Ganges Canal: in spite of the attempts at improving the drainage made by the Canal Department, the deterioration due to percolation is very marked. In the east of the pargana there is the Eastern Káli or Nagan, which enters Khatauli from Jánsath and flows through five estates before entering the Meerut district. In the lower portion of its course this river is generally known as the Káli Nadi, the western stream of the same name uniting with the Hindan on the south-eastern border of the Budhána pargana.

The channel of the Nagan has been straightened and deepened by the Canal Department, a measure that has resulted in an improvement of the drainage, but the villages in its neighbourhood are poor and the soil inferior.

The central tableland of the pargana consists of a level plain, the soil of which is a loam of excellent quality. In the north it is marked by a few sandhills, a continuation of those which are found in a much greater degree in the Muzaffarnagar pargana. Sand makes its appearance here and there throughout the whole tract, but, except in the north-east corner and to the east of the East Káli, it does not affect the slope of the country, nor does it interfere with the character of the cultivation. In the south of the pargana there is a slight depression which drains into the East Káli, and a little to the north are two other drainage lines, which used to carry off the surplus waters from the neighourhood of Khatauli and were, until the construction of the canal, of some advantage to the cultivators. The Ganges Canal passes through the middle of the pargana. To the west of it the right main distributary brings water within easy reach of almost all the villages on that side, while the Khatauli distributary confers a similar advantage on the villages situated in the eastern half. The only portions of the pargana which fail to obtain canal irrigation are a few of the worst villages in the neighbourhood of the western Káli, and those lying on both sides of the Nagan which do not generally require it. Well irrigation is now chiefly confined to garden lands and to the estates lying in the south-east corner of the pargana. Although the number of masonry wells in this tract is insufficient, earthern wells can be constructed almost everywhere at a little cost.

Out of the total area, 48,129 acres or 77 per cent. were cultivated in 1901, exclusive of 2,623 acres held in revenue-free tenure. Of the remainder, 5,852 acres were returned as barren or under water. Nearly half of the cultivated area is irrigated, the great bulk being watered from the canal and almost all the remainder from wells. There has been a considerable increase in the cultivation since the last settlement, amounting to about 2,500 acres. The principal crops grown in this pargana are

sugarcane, juár, maize, rice and cotton in the kharíf, and in the rabi wheat and gram. The sugarcane is by far the most important crop and in every village the cultivators grow as much as they are able to manure. Rice is also a valuable crop, but its cultivation is somewhat precarious. Wheat is grown everywhere, and occupies nearly two-thirds of the whole rabi area. The only other crop deserving of mention is gram, which is very largely consumed in this part of the world; notwithstanding the large area which it covers, the local produce has always to be supplemented by large importations from the Panjáb.

The pargana contains 88 villages, subdivided in 1892 into 187 mahâls, of which 102 were held in single and joint zamíndári, 49 in pattidári and 36 in bhaiyachára tenure. At one time almost the whole pargana belonged to Saiyids, the descendants of Abul Muzaffar, the minister of Sháhjáhan and the founder of Muzaffarnagar. The extravagance of the owners and the fraud practised by their agents deprived them of almost all their estates which by degrees passed into the hands of the Nawáb of Karnál, the Saiyids of Jánsath, various Government officials and the cultivating communities of Játs and Tagas. At the present time, after the Saiyids, the Banias are the chief proprietors, followed by Rájputs, the Karnal family, Játs, Bohras and Tagas. Of the cultivating classes the best are the Játs, who on the whole hold the richest villages, and who have by their industry and intelligence transformed several indifferent estates into good ones. They are chiefly found in the centre of the pargana. After that come the Rawahs and Sanis, both of whom are also in the first rank. The Tagas are chiefly found on the banks of the western Káli, as are also the Rájputs. The only other cultivating classes deserving of mention are the Gujars and the Musalmáns. Occupancy tenants are very numerous in this pargana, holding considerably more than half of the total cultivated area. Of the remainder two-thirds are held by tenants-at-will and one-third is cultivated by the proprietors themselves.

The revenue of the pargana in 1820 amounted to Rs. 47,669, which rose in 1841 to Rs. 65,879, when the settlement was made by Mr. E. Thornton, and to Rs. 88,106 in 1874 at the revision

by Mr. Cadell. At Mr. Miller's settlement of 1892 an enhancement of 18·8 per cent. on the whole pargana was imposed, giving a total revenue of Rs. 1,08,642, which now falls at the rate of Rs. 2-4-0 per acre of cultivation. The introduction of canal irrigation brought about a very material change both in the cultivation and in the prosperity of the pargana, and this has been fully maintained of late years.

The population of the pargana at the last census numbered 67,336 persons, of whom 35,443 were males and 31,893 females. Classified according to religions, there were 47,947 Hindus, 17,053 Musalmáns, and 2,336 of other religions, most of whom are Jains. The increase in the population during the last forty years has been large and constant. From a total of 49,267 persons in 1872 it rose to 56,215 in 1881 and 61,335 at the census of 1891. Out of the 88 villages of the pargana Khatauli alone is worthy of the name of town, but there are several villages, such as Mansurpur, Naula, Bhainsi, Rasulpur Sarái and Phulat, which have large populations. Khatauli is the principal market, but there are small village bazárs at Mansurpur, Rasulpur Sarái, Phulat, Jasauli and Kailaoda. The only manufacture of the pargana is that of blankets. Formerly there was a good deal of indigo produced, but with the decline in the trade most of the factories, the chief of which were at Mansurpur and Bhupkheri, have been abandoned.

Means of communications in this pargana are excellent. Down the centre runs the metalled road from Muzaffarnagar to Khatauli and Meerut, and parallel to it on the east is the North-Western Railway, with stations at Khatauli and Mansurpur, the latter being two miles from the village of that name. Through Khatauli runs the unmetalled road from Budhána to Míranpur, with a branch leading north-east to Jánsath and leaving the main road to the short distance east of Khatauli station. The Ganges Canal is bridged at Rasulpur Sarái, Khatauli and Sitheri, where it is crossed by the Budhána road. There are canal bungalows at Bhainsi and Mohiuddinpur, and a road inspection bungalow at Khatauli.

The pargana was constituted as such in the days of Akbar, and at present remains in practically the same form, though eight villages were added from the neighbouring parganas in

1854. The Saiyids of this pargana are chiefly those of the Mansurpur branch, who, as has been already mentioned, obtained the whole tract in jágír during the reign of Sháhjahán. Before the conquest in 1803 the Rájputs, whose head is the Chaudhri of Chandsena, had recovered eight of their old villages in the south-east of the pargana, partly by purchase and partly owing to the decline of the Saiyids' influence. The Saiyids then still held eighty villages, but a few years later eleven of their estates were sold by orders of court and four more by private treaty. Seven of these villages passed into the hands ofJát and Taga cultivating communities, and five were bought by the Saiyids of Jánsath. The Nawáb of Karnal in the early days of the nineteenth century obtained sixteen of the best villages belonging to the Khatauli Saiyids, who had been obliged to mortgage them to a Bania of Meerut. Since 1841 the Mansurpur branch has gone steadily to ruin, and it does not seem likely that it will ever recover. The only Saiyid proprietors who now remain, with the exception of those of Jánsath, are those of the Sháhjahánpur family, a branch of the Mansurpur house. Another branch of the same family still owns a few villages of little importance, and the Sarái Saiyids retain half of their former possessions. Altogether, though the Saiyids have purchased largely, they do not hold more than one-fourth of the whole pargana, and one-half of this is held by Saiyids who do not represent the original owners.

KHUDDA, *Pargana* PUR CHHAPAR, *Tahsíl* MUZAFFARNAGAR.

A considerable village in the north-west of the pargana, about two miles west of the main road from Muzaffarnagar to Pur and ten miles from the former. The village lands are watered from the Bhaisani rájbaha of the Ganges Canal, which flows about a mile east of the village. It has a total area of 1,543 acres and is divided into three mahâls held in imperfect pattidári tenure and assessed to a revenue of Rs. 3,320. The population at the last census numbered 2,441 persons, of whom 1,310 were Musalmáns, chiefly Garahs, to whom the village partly belongs. Khudda possesses a primary school, but nothing else of any importance. It formerly gave its name to a pargana, which was amalgamated with Chhapar at a very early date. The place is said to have

been founded by Nawáb Abdullah Khan of Jánsath, who built a fort here in the reign of Alamgír, but the place is probably older. After the fall of the Saiyids the village was included in the estate of Rája Ramdayal of Landhaura. On his death in 1813 it was settled with the resident Tagas and Garahs, but the former have lost the whole and the latter a part of their property, which has been purchased by the mahájans of Chhapar. The Garahs claim a Rájput origin and state that they are converted Bargujars. In 1825 the village paid a revenue of Rs. 2,500, which shows that it was then in an equally flourishing condition.

KOTESRA, *Pargana* CHARTHAWAL, *Tahsíl* MUZAFFARNAGAR.

A large mud-built village on the right bank of the Deoband canal, four miles north of Charthawal and eleven miles from Muzaffarnagar. The site is low and surrounded by tanks. A number of Banias reside here, who carry on a considerable trade in sugar, a small market being held weekly. A Government primary school is maintained in the village. Some decayed Saiyid families have their home here, and to the south of the town is an old fort which still belongs to them; a large brick-built place with towers at the corners surrounded by cupolas. The village consists of two maháls held in pattidári tenure assessed to a revenue of Rs. 5,400. The population at the last census numbered 3,565 persons, of whom 2,519 were Musalmáns and 158 Jains; majority of the population are Musalmán Tagas. The greater part of the Saiyids' possessions have passed into the hands of the Banias.

KUDANA, *Pargana* SHÁMLI, *Tahsíl* KAIRÁNA.

A village situated among the ravines on the left bank of the Kirsani, at a distance of four miles south-east of Shámli and 20 miles from Muzaffarnagar. It is said to have been settled by Dholra and Mustana, the sons of Biba, a Ját of Bawai. It now belongs to a large family of Játs, who pay a revenue of Rs. 5,865. The village is divided into a number of mahals chiefly held in bhaiyachára tenure. The population in 1901 numbered 3,483 persons, of whom 352 were Musalmáns and 25 Aryas. There is a village school here.

LANK, *Pargana* SHÁMLI, *Tahsíl* KAIRÁNA.

A very large village in the south-east of the pargana, a short distance north of the road from Meerut to Shámli, at a distance of about six miles from the latter. It was formerly held by Bheda Játs, who are said to have come here from Lisarh under one Mahanand. It is now held by Gatwala Játs and partly by Banias, the total revenue being Rs. 10,310. The population at the last census numbered 3,863 persons, of whom 578 were Musalmáns and 28 Jains. A small market is held here weekly on Thursdays, and a Government primary school is maintained here.

LISARH, *Pargana* KÁNDHLA, *Tahsíl* BUDHÁNA.

Lisarh or Lisadh is a village on the left bank of the Kirsani river, at a distance of about five miles from Kándhla and nine miles from Budhána, with which it is connected by a small road that joins the main road from Shámli to Meerut. The village is in a flourishing condition, and belongs to a very numerous body of Hindu Játs, who pay a revenue of Rs. 6,455. A small trade in grain and cloth is carried on with Kándhla and Muzaffarnagar. The population in 1901 numbered 3,694 persons, including 208 Jains. Játs form the bulk of the inhabitants. There is a primary school here.

LOHARI, *Pargana* THÁNA BHAWAN, *Tahsíl* KAIRÁNA.

A large village on the eastern borders of the pargana, a short distance north of the road from Muzaffarnagar to Thána Bhawan at a distance of about three miles from the latter and 17 miles from Muzaffarnagar. The place is said to have been settled by Chaudhri Dhandu, a Pundir Rájput, some 200 years ago. A well in the village still bears his name, and his descendants are said to be living in the village of Banchra in Sahāranpur. This Dhandu rebelled against the kings of Dehli and was subdued by one Hasan Khan, a Pathán of Dudhli, from which the village acquired its second name of Hasanpur. The place is now held by Patháns and Banias, and is situated in the best recruiting area in the district. More than half the village is held in revenue-free tenure, while the remainder is assessed at Rs. 2,200. The

population at the last census numbered 4,649 persons, of whom 2,535 were Musalmáns and 40 Jains and Aryas. A market is held here weekly on Wednesdays. There is a post-office here, a Government primary school and also an aided indigenous school. Besides the mosque and idgah there is a tomb of Hasan Khan in the village. The whole site lies within the circuit of an old fort still surrounded by a ditch which retains much stagnant water, and is responsible for much of the sickness that generally prevails here.

MANSURPUR, *Pargana* KHATAULI, *Tahsíl* JÁNSATH.

A large village in the north of the pargana lying between Mansurpur and the right main distributary of the Ganges Canal, at a distance of six miles due north of Jánsath and eight miles from Muzaffarnagar. The village lies low and is unhealthy. To the west of the town there is a large jhíl known as the Pilawala Tál. The place is purely agricultural in character and is surrounded by rice and sugarcane fields. There is a post-office here and a primary school. A small market is held weekly on Thursdays. The population, which in 1865 numbered 2,450 souls, had risen at the last census of 1901 to 3,432 inhabitants, of whom 1,304 were Musalmáns and 198 Jains. The place derives its name from Saiyid Mansur, the son of Khan Jahán Tihanpuri, who received the pargana in jágír from the Emperor Sháhjahán. It is still held by Saiyids in pattidári tenure and is assessed to a revenue of Rs. 4,900. A large portion of the village is held revenue-free.

The Mansurpur railway station of the North Western Railway lies at a distance of two miles to the south-west of the village with which it is connected by a small unmetalled road, which continues beyond the railway to join the metalled road from Muzaffarnagar to Meerut.

MIRANPUR, *Pargana* BHUMA SAMBALHERA, *Tahsíl* JÁNSATH.

A small town situated on the junction of two unmetalled roads leading from Muzaffarnagar to Mawana and from Khatauli to Bijnor *viá* Dharampuraghát, at a distance of 20 miles from Muzaffarnagar and six miles from Jánsath. Close to it on the

west flows the Churiala distributary of the Anúpshahr canal. Adjoining the town on the east is the large village of Kaithaura, which is separately mentioned. Miranpur contains a first class police-station, a post-office and a middle vernacular school, which has been recently opened and is well attended; in addition to this, there is a small aided school in the town. Markets are held here weekly on Tuesdays. Although the inhabitants complain that their ancient trade has passed from them, the town is still of considerable importance. It is now fairly well paved and drained. At one time a large business was carried on here in rice, sugar, salt and grain, but the opening of the railway has to a large extent diverted the trade to Khatauli and Muzaffarnagar. Blankets are made here to a considerable extent, and also a coarse blue pottery. Miranpur is the home of a family of Saiyids descended from Haidar Khan, the son of Saiyid Salár of Chhatrauri, an account of whom is given in the history of the district. During the Mutiny the town was held by Mr. Palmer at the end of the year 1857. On the fourth of February, 1858, it was attacked by the rebels from Bijnor, who burnt the station and killed three men. On the arrival of reinforcements from Jauli the rebels retreated, three being killed and two taken prisoners. The rebels expected to be joined by the Saiyids, but received little support in that direction.

The population, which in 1865 numbered 6,043 persons, had risen in 1881 to 7,276, and at the last census was 7,209, of whom 3,618 were males and 3,591 females. Classified according to religions, there were 4,055 Hindus, 3,050 Musalmáns and 104 others, chiefly Jains. A large proportion of the Hindus are Banias. The town is administered under Act XX of 1856 and contains 2,143 houses, out of which 1,077 were assessed to taxation in 1901, the incidence being Re. 1-10-9 per assessed house and Re. 0-4-1 per head of population. Out of the total income of Rs. 2,141, the town police-force, numbering thirteen men of all grades, was maintained at an annual charge of Rs. 919, while Rs. 540 is spent annually on conservancy and Rs. 330 on local improvements.

A number of fairs are held annually at Miranpur, but none are of any great size or importance. The largest is attended

by some 3,000 persons, and is held in Asarh on the occasion of the Ramlila and Bharat Milap. The Ganesh fair in Sáwan and the Rámnaumi in Chait are each attended by about 2,000 people. A smaller gathering is that in honour of Shakumbar Devi, held for eight days in the beginning of Asarh. A Musalmán assemblage of about 1,000 persons takes place here during the Muharram.

MORNA, *Pargana* BHUKARHERI, *Tahsíl* JÁNSATH.

A village on the south side of the road from Muzaffarnagar to Bijnor, at a distance of four miles east from Bhopa and fifteen miles from the district headquarters. It lies between the left main distributary and the Belra left feeder of the Ganges Canal. Up to the middle of the eighteenth century Morna was the principal town of the pargana, but its proximity to the Pathán fort of Shukartar was fatal to its security. In 1759 and again in 1772 Shukartar was invested by the Mahrattas, who made Morna their headquarters and on their departure reduced it to a small village, which it still remains. It is the home of a family of Saiyids, who belong to the Chhatrauri branch of the Barha house, many of whom have left monuments in Morna. The chief of these is a large mosque built by Bibi Jhabbu, the wife of Nawáb Husain Khan, during the reign of Muhammad Sháh in 1725 A.D. For services rendered to Muhammad Sháh the Saiyids of Morna received a grant of land in pargana Charthawal. There is a village school here and a small bazár. The place is celebrated for its wool and the blankets manufactured therefrom. The village is held in pattidári tenure and pays a revenue of Rs. 1,225. The population at the last census numbered 1,971 persons, of whom 569 were Musalmáns.

MUZAFFARNAGAR, *Pargana and Tahsíl* MUZAFFARNAGAR.

The headquarters town of the district and tahsíl is situated in latitude 29′ 28″ north and longitude 77′ 44″ east, near the left bank of the Káli river, at a distance of 33 miles north of Meerut, with which it is connected by a metalled road and the North-Western Railway. The latter passes to the east of the town through the civil station, the railway station lying a short distance

south of the metalled road running from Muzaffarnagar to Bijnor. Other metalled roads lead from the town to Roorkee on the north-east and to Shámli and Kairána on the west. Unmetalled roads branch off from the latter leading to Charthawal and Thána Bhawan on the north-west and to Budhána on the south-west. Besides these similar roads run to Sahāranpur, parallel to the railway, to Jánsath, and to Jauli on the Ganges Canal. There are also many metalled roads in the town and civil station.

The town itself is closely built and crowded with many small streets. It is built on the high land above the Káli to which the drainage of the town is carried along artificial channels. The principal bazár is of recent origin and lies to the south of the town on the west side of the Meerut roads. Markets are held daily, but the chief day is Saturday in each week. Owing to its position as the headquarters of the district and the presence of the railway, Muzaffarnagar has become an important centre of the wheat trade, and during the exporting season the bazárs present a spectacle of considerable activity. The only manufactures of any note are the blankets made here; some years ago indigo was manufactured to a considerable extent, but the decline of this industry led to its abandonment. The public buildings comprise the tahsíl and police station, which are situated in the centre of the town. A short distance to the south is the sadr dispensary of the district, which stands on the west side of the Meerut road. With these exceptions the other public buildings are all situated to the east of the main road from Meerut to Roorkee. Adjoining the road is the high school and close to it on the north the middle vernacular school, while a short distance south is the post-office. The civil station lies to the east of the town and extends beyond the railway. Besides the bungalows which form the residence of the European officers, there are the district courts near the railway station, the church, a short distance east of the post-office and the district jail, which occupies a square area beyond the railway, a short distance north of the Bijnor road. Further east is the public garden, which is approached by the circular road that surrounds the civil station.

The town was for long generally considered unhealthy, the people being constantly subject to malarious fever, which was

due in part to the moisture caused by the canals and also to the natural unhealthiness of the place resulting from inattention to cleanliness and drainage. Much, however, has been done in this direction by filling up the many large excavations in the neighbourhood of the town, by paving the roads and constructing masonry drains, and by devoting more attention to conservancy generally. The new drains constructed by the municipality are continually flushed by a flow of water that runs down to the Káli Nadi. The result of these measures have been great improvement in the health of the town, as is evident from the death-rate, which in 1902 amounted to 36·73 per thousand of population, and even this figure is somewhat in excess of the average of the last few years.

Muzaffarnagar is a town of comparatively recent origin. It was founded by the son of Muzaffar Khan Khánjahán in the reign of Sháhjahán about 1633 A.D. Previous to that date there was an old town known as Sarwat, the ruins of which are still visible, lying about a mile to the north-east near the railway station. For some time it remained a place of little importance, but on the British conquest in 1803 it was selected to be the headquarters of a district. The population in 1847 numbered 7,264 persons, and since then has constantly increased. In 1853 there were 9,646 inhabitants and in 1865 they had increased to 10,748. At the following census of 1872 the population numbered 10,793 persons, and after that year we find a still more rapid development, the numbers rising to 15,080 in 1881 and to 18,166 in 1891. At the last census Muzaffarnagar contained a population of 23,444 inhabitants, and thus became for the first time in its history the largest town in the district. There is a very striking disproportion between the sexes, males numbering 13,640 to 9,804 females, a ratio that has remained constant for the last forty years. Classified according to religions, there were 12,847 Hindus, 9,519 Musalmáns, 744 Jains, 129 Christians and 205 others, most of whom are Aryas, with a few Sikhs.

The town was constituted as a municipality in November 1872, and is administered under Act I of 1900. The board consists of twelve members, of whom nine, including the chairman, are elected. The income is derived chiefly from an *octroi*

tax on imports, and in 1902 amounted in all to Rs. 33,199, including a balance of Rs. 5,734 from the preceding year. Of this the octroi contributed Rs. 23,011, the other main heads of income being rents of saráis and nazúl houses and land, amounting to Rs. 1,256, the sale proceeds of manure, Rs. 1,032, realizations from pounds, Rs. 497 and the tax on vehicles and animals, Rs. 428. The expenditure for the same year amounted to Rs. 22,414, leaving a balance of Rs. 9,095 in hand. The chief charges were conservancy, Rs. 7,176, the cost of administration, Rs. 4,144, the upkeep of the police, Rs. 2,889, medical charges, Rs. 1,894 and education, Rs. 1,556. Under the last-mentioned head come the grants of Rs. 300 to the district high school and Rs. 506 to the two primary schools in the town.

If these figures be compared with those of 1874 it will be found that both the income and the expenditure have almost doubled since that date. The octroi receipts in 1874 amounted to Rs. 10,480, which bears ample testimony not only to the growth of the trade of the town, but also to the improved administration which was considerably reformed two years ago. Rents have doubled, while the other miscellaneous receipts, which in 1874 amounted to Rs. 919, now exceed Rs. 2,000. The expenditure for the same year was Rs. 16,614, but of this over Rs. 6,000 were expended on public works, as against Rs. 1,053 of the last year of record. The most noticeable differences are those which occur under the heads of conservancy, which amounted to Rs. 1,606, and education, to which only Rs. 163 were then devoted.

Mention has already been made in the district account of the Horse Fair at Muzaffarnagar, an annual institution of growing importance that occurs in March. The gathering lasts for a week, and generally is held from the 14th to the 21st of the month. It is attended as a rule by some 5,000 persons, and a brisk trade is carried on. At the Ramlila in the month of Asarh some 4,000 people assemble at Muzaffarnagar. Fairs are also held in Chait, an assemblage known as the Ghát fair, and in Bhádon, a much smaller fair, called the Chhariyan-ka-mela. At the old site of Sarwat an insignificant little gathering is held at the shrine of Mustan Sháh on every Thursday in Jeth.

MUZAFFARNAGAR *Pargana, Tahsíl* MUZAFFARNAGAR.

The central pargana of the tahsíl and district lies between Charthawal and Baghra on the west, and Pur Chhapar, Bhukarheri and Jánsath on the east. To the east lies pargana Khatauli of the Jánsath tahsíl and to the north the Saháranpur district. It is of an irregular shape, being much wider in the south than in the north, where it has a breadth of barely two miles. The West Káli Nadi enters the pargana at Rohana in the north, and then taking a south-westerly course forms for a short distance the boundary between this pargana and Charthawal, and then turns south again, leaving the pargana near the south-western corner. The khádir along this river on the west is an inferior tract, which for some time has been gradually deteriorating. The bulk of the pargana lies to the east of the Káli, and on this side the khádir is wider, but of no better quality. It is separated from the uplands by an undulating sandy ridge, beyond which extends a fairly level plain, the most prominent feature of which is the line of sandhills, which enters the pargana from Pur Chhapar and joins the ravines above the Káli in the extreme south. On both sides of this ridge are some bhúr villages in which the sand continually shifts about from place to place. The best villages are in the centre of the pargana and are chiefly cultivated by Garahs. The soil between the main sandy ridge and the Káli is generally an excellent loam, well watered from the right main distributary of the Ganges Canal and its minor branches, the chief of which are the Makhiali and Basehra rájbahas. Almost the whole of the pargana is within reach of canal irrigation, as the villages on the high bank west of the Káli are traversed by the Lohari rájbaha of the Deoband canal. Well irrigation is practically unknown except in the immediate neighbourhood of the town of Muzaffarnagar.

The total area of the pargana is 69,404 acres or 108 square miles. Of this 50,704 acres or 73 per cent. were cultivated in 1901, a figure that shows an enormous increase during the past sixty years, for in 1841 the cultivated area was only 39,585 acres, rising to 41,917 acres in 1862 and 46,477 acres in 1872. The irrigated area amounts to 41 per cent. of the cultivation, and this is almost entirely watered from canals, the area irrigated from

wells being less than 350 acres. The principal crops are wheat, gram and barley in the rabi, and sugarcane, juár, rice and bájra in the kharíf. The comparatively large area under bájra and barley is no doubt due to the large existence of sandy soil found in this pargana, while the presence of rice is explained by the abundance of flush irrigation provided by the distributaries of the Ganges Canal.

The pargana contains 64 villages, which in 1892 were subdivided into 216 mahals, of which 128 were held by zamíndárs, 47 in bhaiyachára and 41 in pattidári tenure. Most of the villages appear to have been held at one time or other by Saiyids; but the largest landowners at the present time are the money-lenders and the Nawáb of Karnál. The Saiyids still hold shares in a large number of estates, the chief families being those of Bilaspur, Ratheri and Bandhura, while a few inferior villages belong to the smaller Saiyids. To the south-west Játs hold two villages, and Rájputs and Tagas are to be found in the north along the Káli, but as a rule it is comparatively rare to find in this pargana villages held by small communities. At the settlement by Mr. Thornton in 1840 the pargana was assessed to a revenue of Rs. 60,817. This expired in 1863, and a few years later Mr. Martin raised the demand to Rs. 68,422, but this was cancelled by Government in 1867 and Mr. Cadell was instructed to make a fresh assessment, which was completed in 1873, the demand being raised to Rs. 82,160, with an incidence of Re. 1-12-4 per acre of cultivation. The pargana had undoubtedly benefited very largely by the progress of irrigation which had a very marked effect in increasing the cultivated area and improving the character of the crops sown. More than this, the introduction of the canal, according to Mr. Cadell, had a considerable effect in improving the character of the cultivators themselves, owing to the increased inducement to industry and the ease with which an honest livelihood can be obtained from the land.

The pargana was originally known by the name of Sarwat from the village of that name lying about half a mile from the town of Muzaffarnagar, where the remains of some brick foundations are still to be seen. Shortly after his accession to the throne, the Emperor Sháhjahán bestowed the parganas of Khatauli and Sarwat

in jágír on Saiyid Muzaffar Khan Khánjahán of Bihari, a village in the extreme south of the pargana, whose son took some lands from Sujru and, uniting them with Sarwat, called the new town Muzaffarnagar after the name of his father. The pargana was greatly extended by additions from Bhukarheri, Jánsath, Baghra, Charthawal and Pur Chhapar, until it consisted of 44 villages inhabited by the Saiyids, followers of the jagírdárs, and twenty more villages were added at the settlement of 1840. Some smaller changes subsequently took place in 1854, a few villages being received from Deoband in the Sahásranpur district. Immediately before the British occupation in 1803 the pargana was held at a fixed revenue by the Nawáb of Karnál, whose possessions here were subsequently exchanged for grants to the west of the Jumna. The original 44 villages of the pargana were assessed in 1805 at Rs. 37,061, which was reduced in 1811 to Rs. 33,766, rising in 1818 to Rs. 36,434 and in 1830 to Rs. 42,013. The figures for each village show, as Mr. Cadell pointed out, "that the estates in this pargana have all along been moderately assessed. In many cases, indeed, the assessments would appear throughout to have been extremely low, even in those estates which are cultivated by old communities which held their own throughout the long period of anarchy which preceded the British occupation. Elsewhere, the most remarkable features of its fiscal history are the enormous assessments which appear to have been levied from the strong cultivating communities, and the marked rise in the assessment of estates which, before the pacification of the country, were carelessly cultivated, if tilled at all. The estates, comparatively speaking, most heavily assessed throughout the period are those immediately in the neighbourhood of Muzaffarnagar itself, and those in which the revenue has advanced least are the estates on either bank of the river which have not received canal water, or in which the opening of the canal has conferred the least benefit, or by percolation in the lower lands has caused the greatest injury. Taking the pargana as a whole, the enhancement of the land-revenue has been gradual and moderate; and the revenue of the twenty-three estates, the history of which is known from the beginning of the century, has increased only 40 per cent. in the fifty years which elapsed

between the British occupation and the construction of the Ganges Canal. It is not improbable that the revenue assessed by the Mahrattas was not always very punctually levied, but there were collected, in addition to the revenue, some or all of no less than eleven distinct cesses, which appear to have had a place in the revenue system of our predecessors. Irregular demands, too, were no doubt more numerous and more important than they are now; and, above all, the country was in a state of the utmost insecurity, was in constant danger from marauders, whose frequent incursions, besides inflicting other and more important injuries on the people, seriously interfered with agriculture, by keeping the population massed together in towns and large villages, instead of being scattered in a manner necessary for effective agriculture in small villages and hamlets. Since the beginning of the century, too, improved communications have accompanied increased security, population has been largely added to, and prices, which were famine prices seventy years ago, are now little, if at all, above the average. Independently, therefore, of the construction of the canal, the assets of the pargana might have been expected to show a large increase, which successive reductions of the proportion of the rental taken by the State could not prevent Government from sharing."

The population of the pargana in 1853 numbered 45,642 persons. This rose in 1865 to 49,518, but in 1872 the total was only 48,888. The decline appears to have been due to the deterioration of the villages lying to the west of the Káli, which were then without the benefit of canal irrigation and suffered severely in year of drought, and also from several serious epidemics of fever. To the east of the Káli there was a slight increase, which appears to have been undoubtedly due to the improvement of the land resultant on the introduction of canal irrigation. In 1881 an enormous improvement was noticeable in this respect, the population having risen to 61,165 persons, and in 1891 a still further increase was observed, the total number of inhabitants according to the census returns being 64,310. During the past ten years the rate of increase has exceeded all previous records, the population being 79,417, of whom 43,807 were males and 35,610 females. Classified according to religions, there were 49,461 Hindus, 28,291

Musalmáns and 1,665 others. Of the last more than one-half were Jains, the remainder being Aryas, Sikhs and Christians in almost equal proportions. Besides the town of Muzaffarnagar, there is no place of any great size or importance in the pargana. The largest villages are Baghonwali, Datiana and Sujru, each of which have been separately mentioned. Muzaffarnagar is the principal market and the only other bazár deserving of mention is held at Bihari. The pargana is very well provided with means of communication. It is traversed from north to south by the North-Western Railway, with stations at Muzaffarnagar and Rohana. From Muzaffarnagar four metalled roads lead in different directions; the first to Khatauli and Meerut, parallel to the railway; the second to Shámli and Kairána, which crosses the Káli by a bridge and gives off unmetalled branches leading to Charthawal and Budhána; the third to Pur and Roorkee passing through the village of Baghonwali; and the fourth to Bhopa and Bijnor. Besides these, unmetalled roads run to Saháranpur parallel to the railway, to Jauli in pargana Jauli-Jánsath, and to Jánsath and Miranpur.

MUZAFFARNAGAR *Tahsíl*.

This tahsíl occupies the centre and north-eastern portion of the district, being bounded on the north by the Deoband tahsíl of Saháranpur, on the south by pargana Shikárpur of the Budhána tahsíl and parganas Khatauli and Jauli-Jánsath of the Jánsath tahsíl. To the south-east lies pargana Bhukarheri and to the east the Bijnor district; to the west lie the Shámli and Thana Bhawan parganas of the Kairána tahsíl. It is composed of five parganas: Muzaffarnagar, Charthawal, Baghra, Pur Chhapar and Gordhanpur, all of which have been separately described in detail. Besides the Ganges on the east the tahsíl is traversed by the three rivers all running from north to south, the Hindan in the west, the Káli in the centre and the Solani in the east. Beyond the last-mentioned river the land is all included in the khádir of the Ganges, while the remainder of the tahsíl consists of high level uplands broken only by the rivers and a few ravines.

The North-Western Railway runs through the centre of the tahsíl and has two stations, one at Muzaffarnagar and the other at

Rohana. To the west of the Káli the main line of communication is the Muzaffarnagar-Kairána road, which is now metalled throughout and has bridges over the Káli and Hindan. Two unbridged roads run north-west and south-west to Thána Bháwan and Budhana. East of the Káli, the main road from Meerut to Roorkee runs the whole length of the tahsíl from south to north-east, and a partially metalled road runs east to Bijnor. At Rámpur, a village north of Muzaffarnagar, a second class road branches off from the main road and runs due north parallel to the railway line to Sahāranpur. Two roads run south-east and connect Muzaffarnagar with Jaul and Jánsath, while in the north-east there are two more roads, one of which connects Pur with Bhukarheri, and the other passes through Barla from Bhukarheri to Deoband. In the Ganges khádir communications are almost entirely interrupted during the rains, and are never good at any time; a winding track from Pur gives a tolerably easy approach to the northern part of Gordhanpur pargana in the dry weather, and a road made by the Canal Department affords communication with Roorkee.

Large quantities of sugar and wheat are exported annually from Muzaffarnagar, and the railway station presents an unusually busy appearance for some time after the harvest of these staples. The only manufacture of any note in the tahsíl are the blankets made in Muzaffarnagar, which is the only town of any importance. There are two Act XX towns, Charthawal and Pur, both of which have been separately described, as well as the pargana capitals and all the larger villages. For the purposes of police administration there are stations at Muzaffarnagar, Charthawal, Pur, Gordhanpur and Titavi. The circles of these stations are coincident with the boundaries of the parganas in which they are situated, with the exception of a portion of Gordhanpur that lies within the limits of the Bhopa police-station in pargana Bhukarheri. The civil jurisdiction of the tahsíl is in the hands of the Munsif of Muzaffarnagar, who is subordinate to the Judge of Sahāranpur.

The total population of the tahsíl in 1901 numbered 239,044 persons, of whom 129,505 were males and 109,468 females. Classified according to religions, there were 165,100 Hindus, 70,861

Musalmáns, 1,457 Jains, 894 Aryas, 544 Christians and 208 Sikhs. The most numerous Hindu castes are Chamars, who number 44,867; Játs, 21,453; Kahárs, 11,383; Brahmans, 11,098; Gujars, 8,158; Rájputs, 7,647 and Tagas, 7,022. Besides these there are considerable numbers of Gadariyas, Bhangis, Banias and Sanis. The Rájputs are mainly of the Pundir clan, while Chauhans and Gaharwars are also largely represented. The Banias are chiefly Agarwáls. Of the Musalmáns the most numerous are Julahas, followed by Sheikhs, the latter being almost entirely of the Qureshi and Siddiqi subdivisions, who are found in anapproximately equal proportion. Next to them come converted Tagas, Játs and Rájputs, and then Garahs, Patháns and Saiyids. The last-mentioned are the most important as among them are to be found many considerable landholders. They are chiefly of the Zahdi subdivision and claim to be connected in some way or other with the great Barha families.

The tahsíl is almost wholly agricultural in character as is only to be expected from the absence of large towns. What trade there is, is chiefly in the hands of Saraugi Jains, who form the great majority of the 3,319 persons returned as engaged in commerce. The only other occupation deserving of notice, apart from agriculture, general labour and the supply of articles of food and drink, is the manufacture of cotton and weaving, which is followed by 13,298 persons. Mention may be made of the large number of beggars, no less than 7,357 persons, deriving a subsistence from mendicancy, a figure which does not include any of the members of the begging religious orders.

NAULA, *Pargana* KHATAULI, *Tahsíl* JÁNASTH.

A very large village, at a distance of three miles north-west of Khatauli, situated on the edge of the high ground overlooking the western Káli Nadi. It lies off the road and is only connected by village cart tracks with Mohiuddinpur and Bhainsi on the Muzaffarnagar road, and with Phulat. It contained in 1901 a population of 3,752 persons, of whom 2,400 were Hindus, 1,102 Musalmáns and 250 Aryas and Jains. The bulk of the Hindu population is composed of Tagas, who are part owners of the village, the remainder belonging to Saiyids. There are seventeen

bhaiyachára mahál s, paying a revenue of Rs. 4,990. A Government primary school is maintained here.

PHUGANA, *Pargana* KÁNDHLA, *Tahsíl* BUDHÁNA.

A village on the south side of the road leading from Shámli to Budhána, at a distance of six miles from the latter. It lies low and is liable to annual inundation during the rains, which often produces a high mortality from fever. The village lands are irrigated from a large swampy depression lying to the south and also by the Yarpur distributary of the Jumna Canal, which the road crosses about two miles to the south-east. The village is in a fairly flourishing condition and is held by a large number of small Ját proprietors who pay a revenue of Rs. 7,385. The population consists mainly of Játs and Sanis with a few Jains. The total number of inhabitants at the last census was 3,236 persons. Adjoining Phugana on the south-east is the village of Loi, where there is a canal bungalow.

PINDAURA, *Pargana* JHINJHÁNA, *Tahsíl* KAIRÁNA.

Pindaura Jahángírpur is a large village about six miles north of Jhinjhána and two miles north-east of Un. It lies at some distance from any road, but village tracks connect it with Un and Garhi. To the east of the village there is a large stretch of waste land and a smaller similar tract to the west which sinks into a large jhíl in the shape of a horse shoe. It was originally settled by Játs of Jhajhar in Meerut, who are said to have replaced a former population of Bráhmans. The proprietary body is mixed, but the largest element is Ját. It consists of a single bhaiyachára mahál, paying a revenue of Rs. 6,150. There is a Government school here. The population at the last census numbered 2,597 persons, of whom 413 were Musalmáns.

PINNA, *Pargana* BAGHRA, *Tahsíl* MUZAFFARNAGAR.

An old village on the metalled road from Muzaffarnagar to Shámli, at a distance of four miles from the headquarters. It was originally settled by Játs who came from Ludhiána, and is still largely held by their descendants, although some of the land has passed into the hands of absentee landlords. The village

lies between the Charthâwal and the Lohari distributaries of the Deoband Canal, and is also irrigated from the two large tanks that adjoin the village site. The revenue now stands at Rs. 5,895. The population at the last census numbered 2,853 persons, of whom 218 were Musalmáns. There is a village school here.

PUR, *Pargana* PUR CHHAPAR, *Tahsíl* MUZAFFARNAGAR.

Pur, or Pur Qazi as it is generally known, is a small town in the north of the pargana on the metalled road from Muzaffarnagar to Roorkee, at a distance of 16 miles from the district head-quarters. It is also connected by unmetalled roads with Bhukarheri and Gordhanpur, the former crossing the Ganges Canal by the bridge at Tughlaqpur, and the latter running due east over the Dhamat bridge. Between the canal and the town flows the Basehra distributary of the canal. The town is surrounded by a number of good groves and contains some good brick-built houses. It forms one of the stages on the route from Meerut to Roorkee, but there is no regular encamping-ground, although ample space is available to the south of the town. The centre of the site is somewhat raised, but there are many large excavations filled with stagnant water in the neighbourhood, and the drainage is defective, so that fever is often prevalent here. Pur possesses a police station, post-office, a Public Works Department inspection bungalow and a middle vernacular school. Markets are held here twice a week on Tuesdays and Saturdays. The population, which in 1872 numbered 4,356 persons, had risen at the last census to 6,384, of whom 2,446 were Hindus, 3,875 Musalmáns and 63 Jains and Sikhs.

The town is administered under Act XX of 1856. In 1902 out of 1,450 houses in the town 880 were assessed, the house-tax yielding Rs. 1,180, with an incidence of Re. 1-5-6 per assessed house and Re. 0-3-5 per head of population. The total income, including a balance of Rs. 107, was Rs. 1,440. The expenditure amounted to Rs. 1,389, and was chiefly devoted to police, Rs. 721, conservancy, Rs. 468 and local improvements, Rs. 200. A small local fair is held here yearly in Bhádon, and is attended by some 400 persons. An annual course of instruction for the artillery of the Bengal Command is held here during the cold weather.

PURBALIAN, *Pargana* SHIKÁRPUR, *Tahsíl* BUDHÁNA.

A large village in the north-east of the pargana, lying between the Káli Nadi on the east and the Lohari distributary of the Deoband Canal on the west, at a distance of about ten miles from Budhana and eleven miles from Muzaffarnagar. The village lands are very extensive, but the khádir of the Káli Nadi is poor and affected by quicksands. The population, which has grown very largely of late years, numbered at the last census 4,489 persons, of whom 1,949 were Hindus, 2,417 Musalmáns, and 123 Jains. Játs, both Hindu and Musalmán, predominate, but there are also fair numbers of Rathor Thákurs and Banias. The village is assessed to a revenue of Rs. 8,290. There is an aided primary school here and a canal inspection bungalow. A rough cart track leads to Begharazpur and the main road from Muzaffarnagar to Meerut.

PUR CHHAPAR *Pargana, Tahsíl* MUZAFFARNAGAR.

This pargana lies in the north-east of the tahsíl between Gordhanpur on the east and Muzaffarnagar on the west. To the south lies pargana Bhukarheri of the Jánsath tahsíl, and to the north the Sahåranpur district. The western portion lies in the Ganges khádir and is traversed by the Soláni river, which flows underneath the high bank. The khádir of this pargana consists of six villages, all of which are precarious and are held on a short-term settlement; the land is very swampy and the cultivation is insignificant. At one time the channel now taken by the Soláni was that of the Ganges, which is said to have left its course during the reign of Sháhjahán and has continually receded eastwards from that date. The Soláni, which formerly joined the Ganges in the Sahåranpur district, changed its course about 1852 and broke into the line of jhíls, which represented the old bed of the Ganges. The result was that the land became waterlogged and this was increased a few years later by percolation from the Ganges Canal. From north to south all the fields have been injured, and the cultivation fell from 1,470 acres in 1841 to 1,836 acres in 1871, and since that date the decrease has been very much greater.

West of the Soláni on the high bank there is a strip of inferior land with a sandy soil constantly broken by ravines. In the

extreme north-east of the pargana there is a broad sandy plain, which extends for some distance along the side of the Ganges Canal. From this a line of sandhills takes off and passes in a south-westerly direction through the centre of the pargana and then turns south into pargana Muzaffarnagar. There are several other detached sandhills dotted about the pargana, but the soil between the main ridge and the Káli Nadi is generally an excellent loam, and there is another tract of similar soil on the eastern side of the sandhills. Although this pargana compares favourably with those adjoining it on the south, it must be regarded as distinctly inferior in natural fertility, and though it has excellent facilities for irrigation, owing to the prevalence of sand the proportion of irrigation to cultivation is less than usual. In the extreme north-western corner the pargana boundary is formed by the Káli Nadi, which has a low and deteriorating khádir separated from the upland by an undulating ridge of sand.

The total area of the pargana is 59,925 acres or 93 square miles. Of this 40,810 acres or 68 per cent. were cultivated in 1901, a figure that shows a considerable decrease, amounting to about 2,000 acres, during the last ten years, but which exceeds by some 3,000 acres the area cultivated in 1841, and is approximately equal to that of 1863. The barren area is large, amounting to nearly 11,500 acres. The whole pargana, with the exception of the khádir, where irrigation is unnecessary, lies within reach of canal water. It is traversed from north to south by the Ganges Canal, by the right and left main distributaries, by the Basehra rájbaha with its two branches, by the Bhaisani rájbahas and several minor channels. The total irrigated area in 1901 amounted to over 41 per cent. of the cultivation, and of this almost the whole was watered from the canal, well irrigation being practically unknown in this part. The principal crops are wheat, gram and barley in the rabi, and rice, bájra, sugarcane and juár in the kharíf. The double-cropped area amounts to 16·6 per cent. The rice is chiefly grown in the eastern half of the pargana and has increased considerably of late years, owing no doubt to the abundant facilities for irrigation. The prevalence of bájra is due to the presence of so much sandy soil.

The revenue of the pargana at the settlement by Mr. Thornton in 1841 was fixed at Rs. 56,147. In 1862 this settlement was revised by Mr. S. N. Martin who raised the demand to Rs. 59,330. This assessment was considered inadequate and cancelled, a further revision being made by Mr. Cadell in 1872, by whom the pargana was assessed at Rs. 69,800, which gave an incidence of Re. 1-10-4 per acre of cultivation. At the last settlement of 1892 an enhancement of 16·5 per cent. was imposed on the pargana, the demand being raised to Rs. 83,424, which now falls with an incidence of Rs. 2-0-7 per acre of cultivation. At the time of settlement the sixty-one villages of the pargana were divided into 180 mahâls, of which 73 were held in bhaiyachára, 64 in zamíndári and 44 in pattidári tenure. The proprietors of the pargana are chiefly Tagas, Gujars and Játs. The Tagas hold a large tract in the centre; the Jats own three villages in the north-west on the Sahâranpur border and a great part of the large village of Basehra in the south; and the Gujars, who belong to the Landhaura family, are mostly found in the poor tract overlooking the Ganges valley. Pur and a cluster of surrounding villages are held by the Sheikhs of that town. Several villages belong to the Banias of Chhapar and shares have been acquired in many others by money-lenders. The cultivators are chiefly Tagas in the west and centre, while to the south and east Gujars and Jhojas predominate. Chamárs also take a large part in the cultivation of this pargana. The Banias of Chhapar are descended from persons who were formerly in the service of the Landhaura Rája.

The population of the pargana in 1872 numbered 33,026 persons, at the rate of 351 to the square mile. In 1881 the returns showed a very large increase, the number of inhabitants being 40,124. In the following ten years there was a slight decrease, but this was more than regained by 1901, when the pargana contained 44,150 inhabitants, of whom 23,482 were males and 20,688 females. Classified according to religions, there were 30,666 Hindus, 13,013 Musalmáns and 453 others, Christians, Jains, Aryas and Sikhs. The number of Christians, however, was only accidental, the great majority of them being British troops at the Pur artillery camp. The only town of the pargana is Pur or

Pur Qazi, as it is commonly known. There are several large villages, the chief of which are Basehra, Chhapar, Khudda and Barla, which are separately mentioned. Markets are held at Pur Basehra and Chhapar, and post-offices are established at the same places. There is a middle vernacular school at Pur, and village schools at all the other above-mentioned villages, and also at Khai Khera, Qutbpur, Tughlaqpur, Tejalhera and Phalauda.

The pargana possesses no railway, but is well provided with roads. The chief is that from Muzaffarnagar to Roorkee, a metalled road which passes through Chhapar, Barla, Phalauda and Pur. This is crossed at Barla by the road from Bijnor and Bhukarheri to Deoband, which passes through Basehra. Roads run from Pur to Gordhanpur and Bhukarheri *viâ* Tughlaqpur. Another road runs direct from Barla to Tughlaqpur and thence continues eastwards across the *khádir* to Gordhanpur. The Ganges Canal is bridged at Dhamat near Pur and at Tughlaqpur. There is a canal inspection bungalow at Barla.

Pur Chhapar was known as a pargana in the days of Akbar and formerly bore the name of Chhapar Khudda. The name Pur Chhapar dates from the days of Qazi Nizam, who settled at Pur. In its present state the pargana consists of the old parganas of Pur and Chhapar, the pargana of Nurnagar or Tughlaqpur, as it was originally called, and eight villages which were added to it from Bhukarheri, Jauli and the Sahâranpur district. This Qazi Nizam mentioned above was a Saiyid of Jánsath who appropriated the northern portion of the pargana in the reign of Farrukh Siyar. After the fall of the Saiyids this pargana was included in the Bawani mahál, and eventually fell into the hands of Rája Ram Dayal of Landhaura in whose possession it remained until his death in 1813. The villages were then settled by Mr. Chamberlain with the cultivating bodies, but at the next settlement the pargana was given out in farm. The oppressions of the principal farmer, Sheikh Kallan, led to the cancelment of the farm and the village proprietary bodies were once more permitted to engage for the revenue. Owing, however, to the numerous changes that had occurred it was found that in many cases none of the original owners were left, and the instructions were so faithfully carried out that in one instance a settlement was made

with the Chamárs. The Játs, too, who received some of the best villages, had only emigrated into this pargana within comparatively recent times.

RASULPUR SARÁI, *Pargana* KHATAULI, *Tahsíl* JÁNSATH.

A village on the right bank of the main Ganges Canal, which is here crossed by a bridge, at a distance of nearly five miles north of Khatauli and eleven miles from Muzaffarnagar. To the west of the village flows the Sikhera distributary of the canal from which the village lands are watered. It belongs to Saiyids and mahájans, and is chiefly cultivated by Saiyids and Sanis, the staple products being wheat and sugar. The village is divided into four mahâls held in bhaiyachára and joint zamíndári tenures, and pays a revenue of Rs. 1,510. A small bazár is held here weekly, but there is nothing else of any importance in the village. The population at the last census numbered 2,752 persons, of whom 1,349 were Musalmáns and 128 Jains. Sanis and Chamárs form the bulk of the Hindu population. No less than four annual fairs are held at Rasulpur. They are all in honour of Debi, and are each attended by some 1,500 persons. The first occurs on the 6th and 7th days of the light half of Chait, while another is held on the last day of that half of the same month; the others occur on the corresponding days of the month of Asarh.

ROHANA, *Pargana and Tahsíl* MUZAFFARNAGAR.

A village in the extreme north of the pargana and district, lying between the Káli Nadi on the east and the road to Deoband and Sahâranpur on the west, at a distance of eight miles from Muzaffarnagar. Close to the village on the west runs the Bastam distributary of the Deoband Canal. The railway station of Rohana lies about a mile to the south-west in the village of Baheri, by which name it was formerly known. Rohana consists of two adjoining sites, known as Rohana kalán and khurd. The village lands are very extensive, covering 3,035 acres, and paying a revenue of Rs. 5,153. The cultivators are chiefly Tagas. The population of the two villages in 1901 numbered 3,141 persons, of whom 1,873 lived in Rohana khurd. Musalmáns

numbered 256 as against 2,808 Hindus and 77 Jains. Rohana contains a post-office, school and a second class canal bungalow.

SAMBALHERA, *Pargana* BHUMA SAMBALHERA, *Tahsíl* JÁNSATH.

This village, which gives its name to the pargana, lies at a distance of 18 miles from Muzaffarnagar and four miles from Jánsath. It is situated about a mile and-a-half north of the road from Jánsath to Míranpur and a mile east of the Anúpshahr branch of the Ganges Canal in a sandy tract, but within reach of the Sambalhera and Majhera canal distributaries. It is the headquarters of a family of Saiyid zamíndárs of the Chhatrauri branch, an account of whom is given in the district notice and in the pargana article. The Saiyids live in a good brick house in the centre of the village. Their old fort is at Mahmudpur, a hamlet adjoining Sambalhera on the south; it is a brick structure with high towers at the corners. The village contains a tomb of Hazrat *ibn* Salár Husain, built in 777 Hijri during the reign of Firoz Sháh. The mosque was built in the days of Sháhjahán by Saiyid Makhan, the son of Baha-ud-din. Sambalhera possesses an aided school and a small bazár in which markets are held weekly. The population, which in 1872 numbered 2,018 souls, had risen in 1901 to 2,329, of whom 1,499 were Musalmáns. The village is assessed to a revenue of Rs. 2,800, and has a total area of 3,111 acres. A small assemblage, known as the Ghát fair, takes place at Sambalhera in the middle of Chait, but it is only attended by some 500 people of the neighbourhood. A much larger gathering occurs at the Moharram, while a similar Musalmán fair occurs at the Chehlam on the 21st of Safar, when some 1,500 persons gather together here from the surrounding country.

SHÁHPUR, *Pargana* SHIKÁRPUR, *Tahsíl* BUDHÁNA.

This is the principal town of the pargana, and lies at a distance of thirteen miles from Muzaffarnagar and six miles from Budhána, on the east side of the unmetalled road running between those places. About a mile to the south is the large village of Shoron. Sháhpur contains a police-station, post-office,

canal bungalow and an aided school. Markets are held here weekly, and the bazár is the most important in the pargana. The population, which in 1872 numbered 3,371 souls, had risen in 1901 to 4,101 persons, of whom 2,180 were Musalmáns. There is a considerable colony of Jains here, numbering 326 souls. The town itself is small and compact, and the village lands of Sháhpur only cover 859 acres. They are held by a body of Sanis, who pay a revenue of Rs. 1,550. The people are engaged in trade rather than agriculture, and the place has some local celebrity for its wares of brass and bell-metal. Sháhpur is administered under Act XX of 1856. There are 1,046 houses in the town, of which 565 were assessed to taxation in 1902, the house-tax yielding Rs. 900, with an incidence of Re. 1-9-6 per assessed house and Re. 0-4-0 per head of population. The expenditure was chiefly on police, Rs. 508 and conservancy, Rs. 276.

SHÁMLI, *Pargana* SHÁMLI, *Tahsíl* KAIRÁNA.

The capital of the pargana is a considerable but greatly decayed town lying on the metalled road from Muzaffarnagar to Kairána, at a distance of seven miles from the latter and 24 miles from the district headquarters. Along the south-western outskirts of the town runs the road from Meerut to Jhinjhána and Karnal, while a third road goes due south to Bághpat and Dehli. About a mile east of the town an unmetalled road leaves the main road and runs to Thána Bhawan, a distance of 14 miles. A mile to the east of the town flows the Jumna Canal, and the whole place is surrounded by a network of distributaries, the construction of which caused the water level to rise considerably in the neighbourhood, resulting in a great deterioration in the public health. The site is very low and the soil contains a good deal of clay. To the north and east of the town is the Ganda nála, which has been connected by a drainage cut with the Kirsani. In consequence of the high rate of mortality that followed on the construction of the canal, irrigation in the neighbourhood of the town has been for some time prohibited. At the same time the streets have been paved and lined with masonry drains; measures have been taken to protect the wells from contamination; the result being that the health of the town

has somewhat improved during the last few years. The only good street is the bazár, which has fine row of shops on either side. A considerable amount of trade is still carried on here, and the place forms an entrepôt between the Panjáb on the west and Muzaffarnagar on the east. The future of the town commercially depends largely on the construction of the projected light railway from Sháhdara to Saháranpur. There is at present a first class police-station, a post-office, a sarái, two primary schools and an aided school for girls here. There is a military encamping-ground here to the north-west of the town. Till recently, Shámli was the headquarters of a tahsíl and munsifi, but these have been removed to Kairána. The town lands are extensive, covering 3,072 acres, of which 136 acres are occupied by groves which lie mainly to the north of the town. Francklin, writing at the end of the eighteenth century in his "Life of George Thomas," describes Shámli as a town two miles in circumference, which "contains many handsome houses both of brick and stone. The streets intersect each other at right angles and have separate gates at their entrances, which at night are shut for the security of the inhabitants. At Shámli there is a large bazár and a mint where money used formerly to be coined. But the trade of this place, like many others in the Duáb, is now much on the decline, and, with the exception of a few coarse cloths, the manufactures are at a stand. In its present state the villages attached to the pargana of Shámli yield a revenue of about Rs. 50,000 though in the flourishing times of the empire it was far more considerable."

The population of Shámli in 1847 numbered 8,447 souls. In 1856 it had risen to 11,816, but in 1865 the number of inhabitants had fallen to 9,728 and to 9,177 in 1872. The next twenty years show a very considerable decline, for in 1881 the number of inhabitants had dropped to 7,359 and to 6,403 at the following census of 1891. Since that date the population has recovered once again, for in 1901 the town contained 7,478 inhabitants, of whom 5,266 were Hindus, 2,093 Musalmáns and 119 of other religions, most of whom were Jains. Of the Hindus Banias form the numerous caste. Shámli was formerly a municipality, but this has been abolished, and the town is now administered

under Act XX of 1856. It possesses in all 1,928 houses, of which 1,210 were assessed to taxation in 1901, the income from all sources being Rs. 2,484. The house-tax falls with an incidence of Re. 1-7-6 and Re. 0-4-6 per head of population. The town police force numbers 13 men of all grades, maintained at an annual charge of Rs. 890. Some Rs. 684 are spent annually on conservancy, and Rs. 385 on local improvement. A fair, attended by some 4,000 persons, takes place annually at Shámli on the Dasahra. Smaller fairs, in honour of Burha Babu and Jogi Das, the saint of Bhukarheri, are held in the beginning of the month of Chait.

The original name of the town was Muhammadpur Zanardar. It formed a portion of the jágír granted by the Emperor Jahángír to his physician Hakím Mukarrab Khan. The jágír was resumed in the reign of Bahadur Sháh, and the town was thenceforwards known as Shámli or Shyamli from one Shyam, a follower of the Hakím, who built a bazár here. In 1794 Shámli was the residence of the Mahratta commandant, who being supposed to be in league with the Sikhs and to encourage their incursions was dismissed from office. Lakwa Dada, the Mahratta governor, sent a force against him under the command of George Thomas, who first drove back the commandant into the town after a gallant defence and then stormed the place the same evening. The commandant and his principal adherents were killed, and Thomas, after appointing a new governor, was in time to take part in the siege of Lakhnauti. In 1804 a battalion of the fourteenth Native infantry and a local battalion under the command of Colonel Burn was sent to protect the district against the Mahrattas. Colonel Burn marched up the Duáb, but was overtaken by Jaswant Rao near Kandhla, and on the 29th of October his little force was completely surrounded by an overwhelming host of Mahrattas. Retreating to a small fort close under the walls of the town, he stood bravely at bay in an apparently desperate position, for the people of Shámli joined the enemy and intercepted his supplies. He would have been compelled to surrender had not Lord Lake's advance relieved him on the 3rd of November. The Mahrattas disappeared southwards in the direction of Meerut without striking a blow, and Colonel Burn pursued them as far as that city.

During the early part of the disturbances of 1857 Shámli was held by Ibrahim Khan, the tahsíldár, who succeeded in opening up the communications between Meerut and Karnál and kept his division in excellent order until about the end of August, 1857. He then discovered that Mohar Singh, the principal landholder of the neighbourhood, who had hitherto assisted in keeping order, was in traitorous correspondence with Dehli, and called for assistance. This was proved by the petitions written by this man which were found in the palace at Dehli, a course that had been adopted by his father in 1804. Troops were sent to Shámli with Mr. Grant in charge, and remained there for some time. On the 2nd September they attempted to beat up the quarters of Khairati Khan, of Parasauli in the Kándhla pargana, but were repulsed. This was the signal for a general rising of the whole of the neighbouring parganas: Jaula and Parasauli made common cause, and were reinforced by detachments from Bijraul and Baraut in the Meerut district, the former under Sajja and Bakta, sons of the notorious Sah Mal. The fort of Budhána was taken and garrisoned by the insurgents, and the communication between Meerut and Karnal *viá* Jaula was cut off. The Magistrate, Mr. R. M. Edwards, repaired to Shámli with his entire available force, but so conflicting was the information received by him that little could be done. He no sooner heard of a party of rebels being collected in a village and had arranged to go and disperse them than other intelligence was brought that there was a still larger gathering in another direction. He writes:—"The truth I believe to have been that there were considerable bodies of men collected in several villages whose intention was to concentrate their force, at a stated time, at one common rendezvous, and from there assume the offensive." Mr. Edwards took advantage of his presence at Shámli to punish the turbulent inhabitants of Harhar, Heradh and Sikka, villages lying along the Jalálabad road, which had taken to plundering. News, too, arrived of a rising in Thána Bhawaṇ on the same road, but considering the dispersion of the insurgents at Jaula and the recovery of Budhána of the first importance, he proceeded there with all his available force on the 14th of September. On the same day Shámli was attacked by the rebels from Thána Bhawan, headed by the Sheikhzada Qazi,

Mahbub Ali Khan and his nephew, Inayat Ali Khan. The garrison consisted of the tahsíldár, Ibrahim Khan, Bakhtawar Singh, tahsíldár of Thána Bhawan, 20 troopers, 28 jail sepoys and 100 new levies. The tahsíl enclosure was a place of considerable strength, and both the native officers expressed their confidence in being able to withstand any attack. Ibrahim Khan fought gallantly, but the place was taken by assault, and one hundred and thirteen men were killed in the defence. "The ferocity of the Muhammadans, especially against Government servants, was shown by their slaughtering all who, on the place being taken by assault, fled for refuge into the mosque and temple, which have always, hitherto, been regarded as sanctuaries. They were there to a man cut to pieces; even little children were slaughtered. The inner walls of both the mosque and temple, which are within the tahsíl enclosure, were crimsoned with blood." The troopers of the garrison behaved splendidly. "These men, one and all, did their duty nobly, and in doing so submitted to every species of insult from those of their own faith among the assailants. The Musalmán flag was waved before them, and when others deserted and found safety underneath its folds, they shot the standard-bearer dead." Of ten men of the 1st Panjáb cavalry nine were killed. It was not till after the fall of Thána Bhawan that Shámli was reoccupied, and from that time no further disturbances of importance took place.

SHÁMLI *Pargana, Tahsíl* KAIRÁNA.

This pargana forms the south-eastern portion of the tahsíl, lying between Jhinjhána and Kairána on the west and the parganas of Shikárpur and Baghra on the east. To the south lie the parganas of Kándhla and Budhána of the Budhana tahsíl and to the north Thána Bhawan. The tract is intersected from north to south by the Kirsani river, which flows through the centre of the pargana, while in the western half the Eastern Jumna Canal runs in a similar direction. In its general aspect it is one of the best parganas of the district. There are no precarious villages, the worst portions of the pargana being a somewhat inferior tract along the borders of Thána Bhawan in the north and a block of villages in the west on both sides of the Jumna Canal. In the

former the soil is poor and means of irrigation are scanty, while in the latter the soil has suffered considerably from saturation and is largely affected with reh. The villages along the Kirsani contain a good deal of poor land broken up by ravines and are wholly dependent on wells. The best portion of the pargana lies in the south-east on the eastern side of the Kirsani, a fine level tract with a rich soil and unusually high rents. Similar land is to be found in a few villages on the southern border and in the extreme western corner of the pargana where it adjoins Kairána. The saturation referred to above appears to have been caused to a great extent by the canal, which, with its distributaries, has seriously interfered with the natural drainage of the country, the result being very detrimental to cultivation and also to health. In consequence of this, irrigation from the canal has been stopped in the neighbourhood of Shámli and an extensive drainage system has been undertaken by the Canal Department. The chief canal distributaries are the Yarpur, Kaserwa and Erti rájbahas in the west and centre of the pargana.

The total area of the pargana is 64,814 acres or 101 square miles. Of this 47,349 acres or 73 per cent. were cultivated in 1901, showing an increase of nearly 1,300 acres during the last ten years and nearly 1,900 acres since 1862. The barren area amounts to 10,187 acres, which leaves but little room for further cultivation. About 56 per cent. of the cultivated area is irrigated, and of this slightly more than half is watered from the canal and almost the whole of the remainder from wells, the great majority of which are of masonry. There is a large number of small tanks in the pargana, but these are only used for irrigation to a very small extent, the total area thus watered being only less than 300 acres. The principal crops are wheat and gram in the rabi and juár, maize, sugarcane and cotton in the kharíf. Barley is very little grown and has decreased in area during recent years.

The revenue of the pargana in 1848 amounted to Rs. 1,20,316, which fell at the rate of Rs. 2-10-0 per acre of cultivation. At the following settlement of 1862 by Mr. A. Colvin a slight reduction was made, although the incidence was raised by three pies per acre on account of the decrease in the cultivated area, the demand

being fixed at Rs. 1,20,057. During the past thirty years the pargana has made a considerable improvement owing to beneficial alterations in the canal system, improved means of communication, and enhanced prices. Consequently, at the settlement of 1892 the demand was fixed at Rs. 1,54,408, showing an increase of 25·6 per cent. over the expiring revenue, and now falling at the rate of Rs. 3-3-10 per acre of cultivation, a higher rate than is to be found in any other pargana of the district. The pargana contains sixty villages, which at the time of settlement were divided into 299 mahâls, of which 214 were held on bhaiyachâra tenure, eighty by zamíndárs and five by coparcenary bodies of pattidárs. The proprietary body has suffered considerably from the subdivisions that have followed on an increase in the population, and a considerable amount of the pargana has fallen into the hands of the money-lenders, who have also acquired a number of Rájput estates that were confiscated in the mutiny on account of the part taken by the proprietors in the attack on the tahsíl. At present the great bulk of the pargana belongs to Játs. There are one or two Rájput villages in the north on the Thána Bhawan borders, while Gujars hold a few estates in the south and south-west. The remainder is held by Biluchis, Sheikhzadas and Saiyids, while two small estates are held by Brahmans.

The population of the pargana according to the census of 1872 numbered 55,876 souls. Since that time there has been a constant and steady increase, the total rising to 56,182 in 1881 and 57,060 in 1891. During the last ten years the increase has been very much more rapid, the total at the last census being 67,210 inhabitants, of whom 36,094 were males and 31,116 females. Classified according to religions, there were 54,478 Hindus, 12,229 Musalmáns and 503 of other religions, Aryas, Jains, Sikhs and Christians. Shámli is the only place in the pargana which can be called a town, but there are many large villages, the chief of which are Lank, Kuḍana, Banat, Bhainswal, Bhaju, Babri and Balwa, all of which have been separately mentioned. The chief market is at Shámli, which is still a considerable centre of trade with the Panjáb on the west and with Muzaffarnagar and the railway on the east. Smaller bazárs are held at Babri, Bhaju and Banat.

The pargana is well provided with means of communication. Through it from east to west runs the metalled road from Muzaffarnagar to Shámli and Kairána, which crosses the Kirsani and the canal by bridges. Through Shámli passes the second-class road from Meerut to Karnál, while other roads lead to Bághpat and Dehli on the south and to Thána Bhawan on the north-east. There is a road inspection bungalow at Banat, and canal bungalows as Bhainswal and Kheri Karmun, a village lying a mile south of Shámli.

Shámli was formed out of the old pargana of Kairána during the reign of Jahángír, who bestowed it in jágír on Hakím Mukarrab Khan. The property remained in his family until the reign of Bahadur Sháh, by whom it was resumed. From that date it formed a separate tappa which afterwards acquired the name of pargana. In 1816 it comprised 21 villages, and in 1840 Shámli was amalgamated with the old pargana of Banat, and also received three villages from Thána Bhawan and one village from pargana Nakur in the Sahàranpur district.

SHIKÁRPUR, *Pargana* SHIKÁRPUR, *Tahsíl* BUDHÁNA.

The capital of the pargana is an old town, now very greatly decayed, on the right bank of the Hindan river, at a distance of six miles north of Budhána. It was formerly a flourishing place and contains several old houses, including a mosque which is said to have been built in the reign of Sháhjahán. The Taga zamíndárs are now in very reduced circumstances and the population has fallen off, the town having a desolate appearance and resembling an abandoned fortress. The population at the last census was 1,616 persons, of whom 788 were Musalmáns. The only prosperous family is that of Jai Dayal, a Bráhman. The village is assessed to a revenue of Rs. 3,800. There is a Government primary school here and a post-office, but nothing else of any importance. The village lies off the road, being only connected by rough cart tracks with Budhána, Shahpur and Sisauli.

SHIKÁRPUR *Pargana, Tahsíl* BUDHÁNA.

This is the most northerly pargana of the tahsíl, being bounded on the south by Budhána, on the north by the Baghra and

Muzaffarnagar parganas of the Muzaffarnagar tahsíl, and on the west by Shámli. To the east and south-east lies the Khatauli pargana of the Jánsath tahsíl from which it is separated by the western Káli Nadi. Through the western half of the pargana the river Hindan flows from north to south, passing the village of Shikárpur from which the pargana takes its name. Both the Hindan and the Káli have low banks with an extensive stretch of lowlying land on either side, but they retain their course with very slight variations from year to year. The khádir of the Hindan, though varying in quality, is generally productive, but that of the Káli Nadi is much less fertile, and has in many places been seriously injured by the spread of marsh and reh, much of the low land near the river being occupied by beds of reeds and grass jungle. Above the khádir of the two rivers is a tract of undulating land broken at intervals by ravines and drainage cuts from the uplands, and in this tract the soil is very poor and devoid of irrigation. The highlying tract between the two rivers consists for the most part of a loam of excellent quality, but this is varied by two belts of sand which run southwards through Mubarakpur towards the khádir of the Káli. This portion of the pargana is irrigated by the Deoband canal, which, with its two distributaries, the Charthawal and Lohari rájbahas, brings water within reach of most of the villages. In the northern part of the pargana the villages on either side of the road from Muzaffarnagar to Budhána are chiefly watered from wells, which can be easily constructed almost everywhere. The tract west of the Hindan is on the whole excellent, the khádir is good, and the only inferior soils are to be found on the slopes from the uplands. This part of the pargana depends chiefly on well irrigation, but it also derives some benefit from the Kalarpur rájbaha of the Eastern Jumna Canal. Before the introduction of canal irrigation to this tract there was an ample supply both from masonry and earthen wells, so that the canal seemed to be hardly required here.

The total area of the pargana is 64,105 acres, or roughly 100 square miles. Of this 48,713 acres or 76 per cent. were cultivated in 1901, a figure that shows only a slight increase over that recorded in 1872. The bulk of the cultivation consists of good loam soil, of which one-third contains a considerable proportion of sand,

but the actual bhúr area is very small, covering little over 3,000 acres. Of the uncultivated land 7,232 acres are returned as barren. The irrigated area amounts to somewhat over forty per cent., of which more than half is watered from the canals, and almost the whole of the remainder from wells, two-thirds of which are of masonry. The principal crops are wheat, gram and barley in the rabi and juár, sugarcane and maize in the kharíf, with a fair amount of cotton. On the whole wheat is the most important crop and is chiefly sown alone, about one-fourth only being mixed with barley.

The pargana was settled in 1848 by Sir H. M. Elliot and Mr. E. Thornton, the revenue being fixed at Rs. 1,06,052, with an incidence of Rs. 2-6-7 per acre of cultivation. This assessment was very heavy and appears to have been chiefly due to the fact that many of the estates were held by wealthy persons or communities. The settlement was followed by a great number of transfers, amounting to 26 per cent. of the total area. At the settlement of 1862 the revenue was lowered to Rs. 1,05,173, which involved a very considerable reduction, inasmuch as the cultivated area had largely increased. At the last settlement of 1891 it was found possible to take an enhancement of thirty per cent. on the pargana, the demand being raised to Rs. 1,41,206, with an incidence of Rs. 2-14-2 per acre of cultivation. The cause of this enhancement is chiefly due to the fact that land has risen greatly in value during the last thirty years, and also that the expiring settlement was undoubtedly lenient, although existing circumstances then rendered this necessary. At the time of settlement the pargana contained 51 villages, divided into 345 mahâls, of which 167 were held in bhaiyachára tenure, 132 in single and joint zamíndári and 46 by pattidárs. The proprietors are chiefly Játs, Tagas and Patháns, with a considerable number of Banias, who hold portions of many villages, but few entire estates. The Játs are strongest in that portion of the pargana which lies west of the Hindan, but they are also found in large numbers in the centre and in the large village of Purbalian on the banks of the Káli Nadi. The Tagas belong to Shikárpur Khás, the two large villages of Umarpur and Shahpur in the centre, and four other villages. The Patháns are found

chiefly along the Hindan, and Rájputs in the eastern portion of the pargana. Most of the land is tilled by the owners, and those villages which are held by non-cultivating classes are chiefly populated by Ját tenants. The latter are the best cultivators, but the Tagas and Rawahs are good and industrious husbandmen, while the Rájputs are of an inferior stamp.

The total population of the pargana at the last census numbered 68,004 persons, of whom 36,395 were males and 31,609 females. Classified according to religions, there were 48,098 Hindus, 18,705 Musalmáns and 1,209 others, chiefly Jains, the rest being Aryas and Sikhs. In 1872 the population numbered 52,329 souls, and since that date the rise has been marked and constant, for in 1881 the population had risen to no less than 58,554 persons. The only place of any importance in the pargana is Shahpur on the Muzaffarnagar road, where there is a large and flourishing market, but there are several villages with large populations, such as Sisauli, Shoron, Purbalian, Bhaunra, Gula and Kakra, all of which are separately described. Small bazárs are held at the villages of Umarpur and Ghafurpur. There are post-offices at Sháhpur, Shikárpur and Sisauli, and schools at all the above-mentioned villages, and also at Palri, Garhi Nauabad, Pura, Muhammadpur and Kaserwa.

The pargana possesses neither railway nor metalled road, and the only unmetalled road within its limits, with the exception of the village cart-tracks, is that from Muzaffarnagar to Budhána, which passes through the centre of the pargana. There are canal bungalows at Purbalian and Sháhpur.

The present pargana of Shikárpur is composed of the two old parganas of Shikárpur and Shoron, which were united in 1816. In the days of Akbar the Shikárpur pargana was known as Khudi, that being the old name of the town of Shikárpur and the supposed name of the Rája who founded it.

SHORON, *Pargana* SHIKÁRPUR, *Tahsíl* BUDHÁNA.

A village in the eastern half of the pargana at a distance of about two miles south of Sháhpur and the road from Budhána to Muzaffarnagar. It is a large and flourishing place, but greatly split up into factions. The proprietors are very numerous,

consisting of Játs and Saiyids, some of whom are in prosperous circumstances. The village is assessed at Rs. 8,624, and in 1901 contained a population of 4,974 persons, of whom 1,525 were Musalmáns and 189 Jains. There is a primary school here, but nothing else of any interest in the village, except the shrine of Gharib Shah on the south-eastern outskirts, at which an annual fair is held on the first day of Shawal, when some 700 persons assemble. Shoron formerly gave its name to a pargana, which was amalgamated with Shikárpur in 1816.

SIKRI, *Pargana* BHUKARHERI, *Tahsíl* JÁNSATH.

A large village in the north of the pargana on the road from Pur to Bhukarheri and Ilahabas, at a distance of three miles north of Bhukarheri. From this point a small road branches off in a north-easterly direction to Gordhanpur. The village stands on the high bank of the Soláni river amid a network of ravines. It belongs to a good family of Sheikhzadas, who have resided here for a long time. Many of them have been and are in Government service, and one of them, Muhammad Ali, was the first native Joint Magistrate in these provinces, being appointed to that post in 1857, when he was sent to Atrauli in Aligarh, where he was killed by the rebels. Sikri is assessed to a revenue of Rs. 2,649, and in 1901 contained a population of 3,026 persons, of whom 1,587 were Musalmans. The chief cultivating classes are Sheikhzadas and Jhojhas. A bazár is held here regularly on Mondays and Thursdays. There is a post-office here and an aided school.

SISAULI, *Pargana* SHIKÁRPUR, *Tahsíl* BUDHÁNA.

A very large village about three miles north of Shikárpur and eight miles north of Budhána, on the right bank of a tributary of the Hindan. It lies off the road, about four miles south of the metalled line from Muzaffarnagar to Shámli. The village has grown very largely of late years, and at the last census had a population of 5,680 persons, of whom 676 were Musalmáns and ten Aryas. The bulk of the population are Hindu Játs, to whom the village formerly belonged. They are now, however, in reduced circumstances owing to the large number of sharers.

The possession of the village has now passed to a considerable extent into the hands of a prosperous family of Banias at present headed by Rája Ram. The total revenue now stands at Rs. 8,400. There are ample means of irrigation, but the village lies rather low and is liable to flooding. To the north of the old site a new village has sprung up, being separated from the former by an open space through which the drainage channel runs. There is a post-office here and a Government primary school.

SUJRU, *Pargana and Tahsíl* MUZAFFARNAGAR.

A large Musalmán village lying two miles south of Muzaffarnagar, a short distance west of the metalled road to Meerut. It is situated on the high ground above the khádir of the Káli Nadi, and the village lands extend as far west as the banks of the river. The village is held in imperfect pattidári tenure, and a large portion of it is revenue-free. The population in 1901 numbered 341 souls, of whom 2,077 were Musalmáns. The bulk of these are Rangars, while Bargujar Rájputs constitute almost the whole of the remainder. There is a primary school here.

TEORA, *Pargana* BHUKARHERI, *Tahsíl* JÁNSATH.

A large village in the south-west of the pargana, at a distance of seven miles north of Jánsath and a mile south of the road from Muzaffarnagar to Bijnor *viá* Jauli. The village lands are watered from the Ganges Canal and cover a considerable area. The proprietors, who are Saiyids and mahájans, pay a revenue of Rs. 3,083; the tenants are mostly Jhojhas. The population numbered 2,699 persons, of whom 1,586 were Musalmáns.

THÁNA BHAWAN, *Pargana* THÁNA BHAWAN, *Tahsíl* KAIRÁNA.

The capital of the pargana is a town standing on the right bank of the Kirsani river and on the road leading from Shámli to Sahåranpur, at a distance of eleven miles from Shámli, 18 miles from Kairána and 18 miles from Muzaffarnagar, with which it is connected by a second unmetalled road leading to Charthawal. A poor road leads west from Thána Bhawan to Garhi and Jhinjhána. The town stands on a raised site lying

between the lowlands of the Kirsani Nadi on the east and the country irrigated by the Jalálabad distributary of the Jumna Canal on the west. The place is in a decaying state and many ruined houses are to be seen in the neighbourhood. There is a fair number of brick-built houses in the town, which is well opened out by four roadways meeting at a central point and forming an open chauk or market-place, where the grain-dealers reside. The town contains a police-station, post-office, cattle-pound, and a Government primary school. There is a celebrated old temple here dedicated to Bhawani Debi, which stands to the west of the town. It is still considered a place of considerable sanctity and is visited by pilgrims from all parts of the country. A fair is held here in Bhadon and is attended by about 2,000 persons. The Musalmán buildings are of no particular interest, the chief being the mosque of Maulvi Saiyid-ud-din, built in 1099 Hijri, the tomb of Maulvi Sheikh Muhammad erected in 1109 Hijri, and the mosque of Pir Muhammad, built by the Emperor Aurangzeb in 1114 Hijri.

The population of Thána Bhawan in 1847 numbered 11,221 souls, and in 1853 had risen to 11,474. Since that time the place has considerably decayed, the population dropping in 1865 to 8,481 and in 1874 to 7,486 persons. In the past thirty years the number of inhabitants has slowly increased, the total at the last census being 8,861, of whom 4,532 were Hindus, 4,307 Musalmáns and 22 Jains. The town is administered under Act XX of 1856, and in 1901 out of a total of 1,977 houses 1,410 were assessed to taxation, with an incidence of Re. 1-7-11 per assessed house and Re. 0-4-1 per head of population. The total income from all sources was Rs. 2,422, and of this Rs. 1,054 were devoted to the upkeep of the town police-force, numbering 15 men of all grades. Some Rs. 600 are spent yearly on conservancy and Rs. 385 on local improvements.

During the reign of Akbar the place was known as Thána Bhim, but that name has long given place to the present one, which is derived from the temple referred to above. The town has for a long time been the home of the family of Qazis, whose property was largely diminished by confiscation after the Mutiny. In 1803 one of them, Najabat Ali Khan, was made a tahsíldár

by the British, but was soon dismissed on account of his behaviour and the outcry made by the whole pargana. His constant practice was to purchase the villages sold by auction for arrears of revenue at his own price, and in this manner he became the most powerful landholder in the district.

Thána Bhawan was a centre of disaffection during the Mutiny, when the Sheikhzadas headed by their Qazi, Mahbub Ali Khan and his nephew, Inayat Ali, broke into open rebellion. Their most daring feat was the capture of the Shámli tahsíl and the massacre in cold blood of 113 men who defended it on the 14th September, 1857. Mr. Edwards, the Magistrate, being reinforced by some Sikh and Gurkha levies, shortly afterwards determined to attack Thána Bhawan, and thus describes his operations:— "On our approaching the place, large bodies of men were seen drawn out in the mango groves and behind the high-standing crops; the artillery opened fire and speedily dispersed them. The guns, however, could not do much, owing to the view being obstructed by the gardens and trees up to the very walls. Some Gurkhas and Sikhs were next sent out as skirmishers to clear the cultivation, which they effected. It was at this period that Lieutenant Johnstone, commanding the Sikhs, was wounded by a musket ball in the arm and obliged to go to the rear. After a time, finding that the skirmishers were unable to keep down the fire of the town, the rebels firing from behind walls, the skirmishers were directed to be withdrawn; the force then moved more to the left where the ground was clearer, and the horse artillery again opened fire, but finding after a few rounds that little or no effect was produced, the rebels keeping under cover, the guns were withdrawn. A storming party of the Sikhs and Gurkhas—the former under Captain Smith, the latter under Lieutenant Cuyler—were directed to advance and storm the town. The party did as directed under a smart fire of musketry, and, after clearing and taking possession of several detached buildings which were keenly contested, charged over the wall into the town and got possession of two guns, which they held for some time, but losing a number of men, and the supports failing to come to their aid, they were at length obliged to return, leaving the captured guns behind as there were no means of removing them. The

artillery fired a few shots into the town which were not replied to, and we then retired. The musketry fire from the walls of the town and loopholed houses was very heavy, and our men, dropping all around, shot by enemies whom they could not even see, became dispirited. We were engaged for nearly seven hours, and the men were thoroughly exhausted. The town, which was surrounded by a wall and ditch and has eight gates, is naturally a strong one, and the great number of its defenders, elated with their late success at Shámli, rendered all our efforts vain. Our loss was heavy : 17 killed and 25 wounded, including Captain Smith and Lieutenant Johnstone. The line of baggage, when we were retiring, was attacked by a large party of horse and foot near the village of Kheori ; they were at once charged in gallant style by two detachments of the 1st Panjáb Cavalry, one led on by S. S. Melville, Esq., C.S., and the other by M. Low, Esq., C.S., who was severely wounded, receiving three sword-cuts, while his horse was also much cut. The insurgents fled in utter disorder and were cut up by the cavalry, to the number of about 100, the rest escaped through the high crops. We met with no further opposition on the road." Recalled by orders, Mr. Edwards was obliged to fall back on the civil station, but shortly afterwards, being joined by a force from Meerut under Major Sawyer, he again proceeded against Thána Bhawan. The force on arriving at the place found the town deserted, and so it remained until the middle of October, when it was again visited by the flying column. "So great was the fear entertained by the people of the Sheikhzadas that no one would give information" against the leaders of the rebellion. Ample evidence was subsequently secured, and they met with their deserts. The wall of the town and the eight gates were levelled to the ground, and from October no further disturbance took place.

THÁNA BHAWAN *Pargana, Tahsíl* KAIRÁNA.

This pargana forms the north-eastern portion of the tahsíl, lying between the Baghra and Charthäwal pargana of the Muzaffarnagar tahsíl on the east and pargana Jhinjhána on the west. To the south lies Shámli, and to the north the Sahárанpur district. The pargana is intersected by the Kirsani river in

the east and the Eastern Jumna Canal in the west. The tract along the Kirsani and to the east of that river has in its northern part a naturally inferior soil; there is much uncultivated waste and the cultivation is poor and careless. Means of irrigation are here very scanty owing to the lightness of the soil. The southern portion of the eastern tract, however, is of great natural excellence and contains as good land as any in the district. Irrigation is supplied by the Kalarpur rájbaha of the Jumna Canal, and also by numerous wells. The western part of the pargana in the neighbourhood of the Jumna canal is a tract with a naturally rich soil well adapted for the cultivation of rice; the drainage, however, is much obstructed by the old and new channels of the Jumna canal and the network of distributaries, the chief of which are the Kairána, Jalálabad and Yarpur rájbahas. On either side of the canal there are large stretches of úsar and in the north-west scattered clumps of dhák jungle are to be found. The whole of the western half, with the exception of two villages in the extreme north-western corner, receives ample water from the canal, while the central tract on either side of the Kirsani is chiefly dependent on wells.

The total area of the pargana is 57,619 acres or 90 square miles. Of this 37,827 acres or 65 per cent. were cultivated in 1901, a figure that shows a considerable increase during the last ten years and surpasses that of 1862 by over 10,000 acres. Of the remaining area 9,770 acres are returned as barren, so that there is but little room for any great further extension of cultivation. The chief crops of the pargana are juár, rice, maize and sugarcane in the kharíf, and wheat, gram and barley in the rabi, wheat by itself covering two-thirds of the whole area shown in the rabi harvest. The double-cropped area is large, amounting to 21 per cent.

The revenue of the pargana at Mr. Thornton's settlement of 1846 was Rs. 56,244. At the following settlement of 1861 this was raised by Mr. Colvin to Rs. 57,081, which, though the net increase was small, actually involved a considerable enhancement owing to the decline in cultivation which had occurred during the preceding years. At Mr. Miller's settlement of 1881 the

demand was raised to Rs. 67,805, giving an enhancement of 15·9 per cent. and falling with an incidence of Re. 1-12-7 per acre of cultivation at the present time. The pargana contains 56 villages, which in 1892 were divided into 78 mahâls, of which 42 where held in bhaiyachára, 20 in single and joint zamíndári and 16 in pattidári tenure. There are several revenue-free estates owned by Sheikhs, Biluchis and Mahrattas; the chief of these are in Jalálabad, Lohari and Jafarpur, and before the Mutiny there were very many more, no less than 7,563 acres having been confiscated for rebellion in this pargana. At the present time the principal proprietors are the Sheikhs of Thána Bhawan, Játs in the west of the pargana and Rájputs in the east. The Játs and Rájputs are the principal cultivators, while in addition to these there are considerable numbers of Sanis and Rawahs.

The population of the pargana at the census of 1872 numbered 41,928 souls, at the rate of 466 to the square mile. In 1881 the total had risen to 43,700 and in 1901 to 50,846 persons, of whom 26,723 were males and 24,114 females. Classified according to religions, there were 38,333 Hindus, 16,801 Musalmáns and 212 others, Jains, Aryas and Christians. There are two considerable towns in the pargana, Thána Bhawan and Jalálabad, both of which are decayed places with unimportant markets. The only other villages of any size or importance are Lohari and Garhi Abdulla Khan. Markets are held at both of these places and also at Qutbgarh. There are post-offices at Thána Bhawan, Jalálabad and Lohari, a middle vernacular school at Jalálabad and five Government primary schools. There is a canal bungalow at Yarpur.

The history of Thána Bhawan has been given in the article on that town. The pargana is mentioned in the *Ain-i-Akbari* under the name of Thána Bhim, and remained in the same state up till 1840, when the boundaries were re-constituted, 28 villages being transferred to other parganas and the remaining 44 villages being formed into a new pargana, to which ten villages were added from the Sahâranpur district.

TISANG, *Pargana* JAULI-JÁNSATH, *Tahsíl* JÁNSATH.

A large village in the south-east of the pargana about a mile south of the road from Khatauli to Muzaffarnagar, at a distance of

17 miles from Muzaffarnagar and four miles from Jánsath. The site is somewhat raised, but on the northern edge there is a large jhíl which carries off the drainage of the surrounding country, and from it two drainage cuts lead north towards Jánsath. There is a village school here and a small bazár, in which markets are held weekly, on Mondays. The village consists of four mahály held in zamíndári tenure by Saiyids, and pays a revenue of Rs. 5,710. It was founded by Saiyid Hizabr Khan of the Kundliwal branch of the Barha Saiyids who died in 1637 A.D. His son was Zabardast Khan and his brother was Saiyid Alam, who perished with prince Shuja in Arakan. One of his descendants, Imdad Husain of Tisang, obtained the village of Jauli as a grant for services rendered during the mutiny. The population, which in 1865 numbered 1,800 souls, had risen in 1901 to 2,790 persons, of whom 755 were Musalmáns and 54 Jains. A fair, attended by about a thousand persons and known by the generic name of Chhariyan-ka-mela, is held at Tisang on the ninth day of Sáwan, and a similar gathering occurs during the Moharram.

TISSA, *Pargana* BHUKARHERI, *Tahsíl* JÁNSATH.

A large village on the western borders of the pargana, a mile north of the road from Muzaffarnagar to Bijnor *viá* Jauli, three miles east of Jauli and eight miles north of Jánsath. It contained in 1901 a population of 3,384 persons, of whom 1,492 are Musalmáns and 120 Jains. It belongs to Saiyids and Mahájans, while the most numerous inhabitants are Játs, Saiyids and Tagas. The place possesses a post-office, a village school and a bazár, in which a considerable trade in grain and sugar is carried on with Muzaffarnagar. It is assessed to a revenue of Rs. 3,752. A considerable assemblage, known as the Ghát mela, occurs at Tissa on the 13th day of the light half of Chait and is attended by some 2,000 villagers of the neighbourhood. Musalmán gatherings of a similar character are held at the Chehlam, on the 22nd of the Muhammadan month of Safar, and at the Moharram, the latter being the more popular, to judge from the numbers.

TITARWARA, *Pargana and Tahsíl* KAIRÁNA.

A large village in the extreme south of the pargana, lying at a distance of about three miles south of Kairána and 34 miles from

Muzaffarnagar. It lies off the road on the uplands above the Jumna khádir, and is only connected by rough cart-tracks with Kairána and the neighbouring villages. The place was formerly of some importance as giving its name to a pargana, which was absorbed in Kairána in 1840. There is a village school here and a small bazár, in which markets are held weekly. About a mile east of the village flows the Khandrauli distributary of the Eastern Jumna Canal. The population in 1901 numbered 317 persons, of whom 1,436 were Hindus, 1,358 Musalmáns and 379 others, chiefly Jains, the remainder being Sikhs. The bulk of the population are Gujars, who hold the village in a single mahál assessed to a revenue of Rs. 5,200.

TITAVI, *Pargana* BAGHRA, *Tahsíl* MUZAFFARNAGAR.

A small village on the left bank of the Hindan river, lying half a mile to the south of the metalled road from Muzaffarnagar to Shámli, at a distance of ten miles from the district headquarters. It is only noticeable as possessing a police-station, which was formerly located at Baghra. The thána stands on the roadside, near the bridge over the Hindan. The population of Titavi in 1901 numbered 1,532 souls, of whom 237 were Musalmáns. Játs are the prevailing Hindu caste, and hold the village as a single bhaiyachára mahál assessed to a revenue of Rs. 2,800.

TUGHLAQPUR, *Pargana* PURCHHAPAR, *Tahsíl* MUZAFFARNAGAR.

A considerable village in the east of the pargana situated at a short distance from the edge of the Ganges khádir, between the main Ganges Canal and the left main distributary. Through the village runs the road from Pur to Bhukarheri and Bijnor, which crosses the canal by a bridge at a short distance west of the village. From Tughlaqpur a very inferior road runs north-east to Gordhanpur across the khádir crossing the Soláni at Gatri ghát. Part of the village lands lie in the khádir, but there is very little cultivation there. The total area is 1,980 acres, assessed to a revenue of Rs. 2,025. The proprietary body is mixed and consists of Játs, Gujars and Banias. The population at the last census numbered 1,446, of whom 223 were Musalmáns. There is an aided school

here. The place is now of little importance except as a road junction. In former days, however, it gave its name to a pargana, which was latterly known as Nurnagar, from the small village of that name which was called after Nur Jahán, and was united with Pur Chhapar in 1816. The place is of some antiquity, as its name implies, for it was probably founded by, or derived its name from, the Emperor Muhammad Tughlaq. It is mentioned by Timur in his memoirs as a village on the banks of the Ganges, where he encamped during the expedition into the Duáb. After leaving Meerut he marched to Firozpur, which is probably the village of that name in pargana Hastinapur, and thence to Tughlaqpur, a distance of fifteen kos.

UN, *Pargana* JHINJHÁNA, *Tahsíl* KAIRÁNA.

A very large village about five miles north of Jhinjhána with which it is connected by a rough unmetalled road. The Katha nadi flows about two miles to the west. It is said to have been settled a long time ago by Játs from Jhinjhána, and is still held principally by their descendants. It is divided into 26 bhaiyachára maháls, paying a revenue of Rs. 6,915. The population in 1901 numbered 4,502 persons, of whom 440 were Musalmáns and 150 Aryas. There is a primary school here, but nothing else of any importance.

GAZETTEER

OF

MUZAFFARNAGAR.

APPENDIX.

GAZETTEER

OF

MUZAFFARNAGAR.

APPENDIX.

CONTENTS.

Note.—Blank spaces have been left for future use in those tables for which figures are given for a series of years. The tables have been interleaved so as to provide space for the insertion of a record of any events that deserve mention.

Table I.—*Population by Tahsíls*, 1901.

Tahsíl.	Total.			Hindus.			Musalmáns.			Others.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Muzaffarnagar ...	239,064	129,596	109,468	165,100	89,671	75,429	70,861	38,016	32,845	3,103	1,909	1,194
Kairána ...	224,679	119,573	105,106	154,627	82,961	71,666	67,480	35,190	32,290	2,572	1,422	1,150
Jánsath ...	216,411	114,670	101,741	149,717	79,586	70,131	63,419	33,271	30,148	3,275	1,813	1,462
Budhána ...	197,034	105,404	91,630	137,389	73,894	63,495	53,532	28,213	25,319	6,113	3,297	2,816
Total ...	877,188	469,243	407,945	606,833	326,112	280,721	255,292	134,690	120,602	15,063	8,441	6,622

TABLE II.—*Population by Thânas*, 1901.

District	Serial number of thána.	Name of thána.	Total population.			Hindus.			Musalmáns.			Others.		
			Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Muzaffarnagar.	1	Muzaffarnagar...	79,417	43,807	35,610	49,461	27,266	22,195	28,291	15,501	12,790	1,665	1,040	625
	2	Charthâwal ...	45,666	24,656	21,010	31,472	17,118	14,354	13,749	7,279	6,470	445	259	186
	3	Titavi ...	57,486	30,822	26,664	42,773	23,025	19,748	14,176	7,495	6,681	537	302	235
	4	Pur ...	44,150	23,482	20,668	30,666	16,296	14,370	13,031	6,881	6,150	453	305	148
	5	Gordhanpur ...	12,162	6,729	5,433	10,566	5,886	4,680	1,593	840	753	3	3	...
	6	Kairána ...	45,004	23,907	21,097	22,253	12,059	10,194	21,685	11,253	10,432	1,066	595	471
	7	Shámli ...	67,210	36,094	31,116	54,478	29,219	25,259	12,229	6,604	5,625	503	271	232
	8	Thána Bhawan...	50,846	26,732	24,114	33,833	18,113	15,720	16,801	8,501	8,300	212	118	94
	9	Jhinjhána ...	36,440	19,347	17,093	27,866	14,889	12,977	7,998	4,145	3,853	576	313	263
	10	Bidauli ...	12,820	6,932	5,888	7,902	4,264	3,638	4,860	2,632	2,228	58	36	22
	11	Chausána ...	12,359	6,561	5,798	8,295	4,417	3,878	3,907	2,055	1,852	157	89	68
	12	Kándhla ...	78,036	41,694	36,342	54,949	29,516	25,433	19,550	10,269	9,281	3,537	1,909	1,628
	13	Budhána ...	50,[illegible]94	27,315	23,679	34,350	18,601	15,749	15,277	7,974	7,303	1,367	740	627
	14	Sháhpur ...	58,363	31,235	27,128	41,583	22,292	19,291	15,771	8,399	7,372	1,009	544	465
	15	Khatauli ...	76,977	40,603	36,374	54,454	28,823	25,631	19,987	10,407	9,580	2,536	1,373	1,163
	16	Bhopa ...	56,824	30,694	26,130	40,276	21,736	18,540	16,295	8,819	7,476	253	139	114
	17	Miranpur ...	42,375	22,128	20,247	29,914	15,792	14,122	12.329	6,263	6,066	132	73	59
	18	Jánsath ...	50,059	26,505	23,554	31,742	16,800	14,942	17,763	9,373	8,390	554	332	222
		Total ...	877,188	469,243	407,945	606,833	326,112	280,721	255,292	134,690	120,602	15,063	8,441	6,622

TABLE III.—*Vital Statistics.*

Year.	Births.				Deaths.			
	Total.	Males.	Females.	Rate per 1,000.	Total.	Males.	Females.	Rate per 1,000.
1	2	3	4	5	6	7	8	9
1891 ...	26,628	14,162	12,466	34·45	26,361	14,121	12,240	34·11
1892 ...	28,726	15,438	13,288	37·17	27,515	14,836	12,679	35·60
1893 ...	32,426	17,400	15,026	41·95	18,840	10,168	8,672	24·38
1894 ...	35,340	18,878	16,462	45·73	27,649	14,964	12,685	35·77
1895 ...	35,448	18,612	16,836	45·12	26,651	14,089	12,562	34·48
1896 ...	31,969	16,784	15,185	41·36	27,222	14,764	12,458	35·22
1897 ...	33,795	17,744	16,051	43·73	24,848	12,984	11,864	32·15
1898 ...	36,426	19,078	17,348	47·13	23,878	12,413	11,465	30·89
1899 ...	43,258	22,740	20,518	55·97	22,196	11,598	10,598	28·72
1900 ...	37,536	19,480	18,056	48·57	27,327	14,196	13,131	35·36*
1901 ...	36,547	19,438	17,109	41·66	27,750	14,158	13,592	31·63
1902 ...	38,610	20,139	18,471	44·01	34,060	17,645	16,415	31·75
1903 ...								
1904 ...								
1905 ...								
1906 ...								
1907 ...								
1908 ...								
1909 ...								
1910 ...								
1911 ...								
1912 ...								
1913 ...								
1914 ...								

* The rates from 1891 to 1900 are calculated from the returns of the 1891 Census.

TABLE IV.—*Deaths according to cause.*

Year.	Total deaths from—					
	All causes.	Plague.	Cholera.	Small-pox.	Fever.	Bowel complaints.
1	2	3	4	5	6	7
1891	26,361	...	2,109	2	23,529	347
1892	27,515	...	575	5	26,265	294
1893	18,840	...	78	12	18,137	292
1894	27,649	...	135	8	26,947	203
1895	26,651	...	34	15	26,023	217
1896	27,222	...	134	256	26,233	111
1897	24,848	...	...	380	23,719	79
1898	23,878	...	1	8	23,458	52
1899	22,196	...	82	8	21,025	227
1900	27,327	...	182	69	25,914	183
1901	27,750	...	128	30	26,762	84
1902	34,060	49	276	25	33,109	58
1903						
1904						
1905						
1906						
1907						
1908						
1909						
1910						
1911						
1912						
1913						
1914						

TABLE V.—*Statistics of Cultivation and Irrigation*, 1309 *Fasli.*

Pargana and tahsíl.	Total area.	Uncultur-able waste.	Culturable.	Cultivated.							Double cropped.
				Irrigated.					Dry.	Total.	
				Total.	Canal.	Wells.	Tanks.	Other sources.			
1	2	3	4	5	6	7	8	9	10	11	12
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Muzaffarnagar ...	69,436	5,854	5,234	22,577	21,857	362	129	229	35,771	58,348	11,486
Baghra ...	56,785	4,886	4,436	23,415	15,805	7,176	320	114	24,048	47,463	7,871
Chartháwal ...	58,930	5,176	5,748	17,966	16,288	1,282	312	84	30,040	48,006	7,917
Pur Chhapar ...	59,938	9,810	6,645	18,291	18,235	31	14	11	25,192	43,483	9,114
Gordhanpur ...	49,928	10,888	24,413	87	...	51	1	35	14,540	14,627	4,536
Tahsíl Muzaffarnagar.	295,017	36,614	46,476	82,336	72,185	8,902	776	473	129,591	211,927	40,924
Shámli ...	64,831	8,744	7,149	30,009	17,437	11,966	224	382	18,929	48,938	9,819
Kairána ...	58,712	8,183	16,671	16,756	6,772	9,668	113	203	17,102	33,858	7,287
Thána Bhawan ...	57,619	10,168	6,905	17,964	15,467	1,693	592	212	22,582	40,546	8,175
Jhinjhána ...	60,170	11,525	14,953	19,322	8,061	10,464	378	419	14,370	33,692	5,618
Bidauli ...	55,865	9,861	25,472	6,129	136	5,933	35	25	14,403	20,532	4,772
Tahsíl Kairána ...	297,197	48,481	71,150	90,180	47,873	39,724	1,342	1,241	87,386	177,566	35,671

TABLE V—(concluded).—*Statistics of Cultivation and Irrigation*, 1309 *Fasli*.

Pargana and tahsíl.	Total area.	Uncultur-able waste.	Culturable.	Cultivated.							Double cropped.
				Irrigated.					Dry.	Total.	
				Total.	Canal.	Wells.	Tanks.	Other sources.			
1	2	3	4	5	6	7	8	9	10	11	12
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Khatauli ...	62,406	6,035	5,066	27,042	24,271	2,534	156	81	24,263	51,305	10,715
Bhuma Sambalhera,	83.325	15,976	26,112	9,230	8,919	222	86	3	32,007	41,237	4,109
Jauli Jánsath ...	61,938	5,466	3,878	18,871	16,508	2,132	210	21	33,723	52,594	7,739
Bhukarheri ...	81,112	15,475	14,027	21,902	21,773	95	34	...	29,708	51,610	9,285
Tahsíl Jánsath ...	288,781	42,952	49,083	77,045	71,471	4,983	486	105	119,701	196,746	31,848
Budhána ...	51,181	5,200	7,951	18,425	2,306	15,820	119	180	19,605	38,030	5,486
Shikárpur ...	64,140	5,529	6,657	22,813	13,200	9,246	206	161	29,141	51,954	7,514
Kándhla ...	68,216	7,347	6,248	36,511	25,131	11,056	209	115	18,110	54,621	13,008
Tahsíl Budhána ...	183,537	18,076	20,856	77,749	40,637	36,122	534	456	66,856	144,605	26,008
Total of the district	1,064,532	146,123	187,565	327,310	232,166	89,731	3,138	2,275	403,534	730,844	134,451

Table VI.—*Area in acres under the principal crops, Tahsíl Budhána.*

Year.	Rabi.						Kharíf.				
	Total.	Wheat.	Mixed wheat.	Barley.	Gram.	Others.	Total.	Cotton.	Rice.	Maize.	Others.
1	2	3	4	5	6	7	8	9	10	11	12
Fasli.											
1305	79,244	42,461	18,852	1,316	13,062	3,553	87,492	5,117	5,643	14,551	62,181
1306	83,716	44,138	19,771	2,630	14,107	3,070	84,219	5,025	3,956	14,774	60,464
1307	72,175	50,663	10,669	3,537	3,351	3,955	86,722	6,404	4,227	13,448	62,643
1308	92 740	45,912	15,575	2,837	26,580	1,836	86,423	6,751	3,704	14,972	60,996
1309	80,076	45,000	18,262	2,285	10,335	4,194	89,923	25,862	6,735	17,015	40,311
1310											
1311											
1312											
1313											
1314											
1315											
1316											
1317											
1318											
1319											
1320											
1321											

TABLE VI—(continued).—*Area in acres under the principal crops, Tahsíl Kairána.*

Year.	Rabi.						Kharíf.					
	Total.	Wheat.	Mixed wheat.	Gram.	Barley.	Others.	Total.	Cotton.	Rice.	Maize.	Sugar-cane.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13
Fasli.												
1305	99,793	64,419	6,323	3,876	19,558	5,617	99,335	7,043	13,251	16,908	12,781	49,532
1306	107,272	69,530	7,119	4,676	19,063	6,884	97,297	2,022	1,114	18,779	14,130	61,252
1307	93,008	71,557	5,165	5,223	2,988	8,075	91,098	8,540	8,579	15,599	15,292	43,088
1308	103,079	66,595	5,802	...	15,817	14,865	104,832	8,695	11,445	18,645	11,911	54,136
1309	106,089	71,138	8,460	3,733	14,434	8,324	106,182	8,771	16,484	20,825	13,254	46,848
1310												
1311												
1312												
1313												
1314												
1315												
1316												
1317												
1318												
1319												
1320												
1321												

TABLE VI—(continued).—*Area in acres under the principal crops, Tahsíl Jánsath.*

Year.	Rabi.						Kharíf.					
	Total.	Wheat.	Mixed wheat.	Barley.	Gram.	Others.	Total.	Cotton.	Rice.	Maize.	Sugar-cane.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13
Fasli.												
1305	94,567	44,419	15,125	7,996	20,276	6,751	1,14,139	3,684	21,324	5,934	26,806	56,391
1306	97,683	50,224	16,875	9,786	13,596	7,202	1,14,004	3,263	13,427	5,486	27,581	64,247
1307	97,208	55,002	16,348	11,463	4,962	9,433	1,17,889	4,269	12,320	5,220	29,730	66,350
1308	101,426	52,339	16,873	9,409	21,078	1,727	1,20,436	4,901	13,607	6,608	25,738	69,582
1309	108,249	53,463	18,672	11,292	14,012	10,810	1,19,712	4,232	18,818	7,748	21,803	67,111
1310												
1311												
1312												
1313												
1314												
1315												
1316												
1317												
1318												
1319												
1320												
1321												

TABLE VI—(concluded).—*Area in acres under the principal crops, Tahsíl Muzaffarnagar.*

Year.	Rabi.						Kharíf.					
	Total.	Wheat.	Mixed wheat.	Barley.	Gram.	Others.	Total.	Cotton.	Rice.	Maize.	Sugar-cane.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13
Fasli.												
1305	115,873	60,092	13,564	6,301	30,296	5,620	116,983	4,777	31,579	7,992	20,678	51,957
1306	116,387	66,368	15,490	5,925	23,755	4,849	116,931	3,776	22,803	8,818	23,730	57,804
1307	113,128	75,851	14,210	6,923	10,694	5,450	116,224	5,497	19,143	7,142	25,572	58,870
1308	129,432	78,763	16,339	6,249	25,898	2,183	125,131	28,653	23,580	10,399	21,987	40,512
1309	130,303	75,779	11,490	6,339	24,316	12,379	121,797	6,028	28,255	10,045	17,578	59,891
1310												
1311												
1312												
1313												
1314												
1315												
1316												
1317												
1318												
1319												
1320												
1321												

TABLE VII.—*Criminal Justice.*

Year.	Number of persons convicted or bound over in respect of—													
	Offences against public tranquillity, Chapter VIII.	Offences affecting life.	Grievous hurt.	Rape.	Cattle theft.	Criminal force and assault.	Theft.	Robbery and dacoity.	Receiving stolen property.	Criminal trespass.	Bad livelihood.	Keeping the peace.	Cases under—	
													Opium Act.	Excise Act.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1896 ...	56	9	21	...	118	14	198	11	90	183	19	48	3	5
1897 ...	46	32	9	...	128	17	305	49	73	185	60	9	...	4
1898 ...	21	18	12	...	81	26	161	14	71	162	41	22	...	6
1899 ...	42	11	20	1	90	42	134	23	69	148	142	92	1	3
1900 ...	52	28	16	3	115	22	153	56	84	208	105	49	1	5
1901 ...	117	19	25	...	66	30	105	10	61	158	161	51	...	11
1902 ...	53	24	21	3	50	22	113	15	42	133	88	29	3	16
1903 ...														
1904 ...														
1905 ...														
1906 ...														
1907 ...														
1908 ...														
1909 ...														
1910 ...														
1911 ...														
1912 ...														
1913 ...														
1914 ...														

TABLE VIII.—*Cognizable Crime.*

Year.	Number of cases investigated by Police—			Number of persons.		
	Suo motu.	By orders of Magistrate.	Sent up for trial.	Tried.	Acquitted or discharged.	Convicted.
1	2	3	4	5	6	7
1899	1,235	...	707	1,111	203	908
1900	1,383	...	845	1,256	248	1,008
1901	1,322	...	714	1,178	237	941
1902	1,190	43	868	1,105	260	845
1903						
1904						
1905						
1906						
1907						
1908						
1909						
1910						
1911						
1912						

NOTE.—Columns 2 and 3 should show cases instituted during the year.

TABLE IX.—*Revenue demand at successive settlements.*

Pargana.	Year of settlement.				Remarks.
	1840.	1861.	1892.		
	Rs.	Rs.	Rs.		
Jánsath ...	56,152	58,578	98,840		
Khatauli ...	65,914	66,311	1,08,642		
Bhuma ...	47,192	45,706	60,460		
Bhukarheri ...	53,507	60,770	87,142		
Muzaffarnagar,	59,974	68,442	96,696		
Pur Chhapar ...	56,947	59,330	83,424		
Baghra ...	86,362	81,691	1,20,423		
Charthláwal ...	65,410	61,257	86,904		
Gordhanpur ...	19,458	17,217	16,385		
Budhána ...	75,017	69,846	1,05,317		
Shikárpur ...	1,06,052	1,03,301	1,41,206		
Kándhla ...	1,00,759	1,11,410	1,63,190		
Shámli ...	1,20,316	1,20,057	1,54,408		
Thána Bhawan,	56,244	57,081	67,805		
Jhinjhána ...	63,056	56,698	69,403		
Kairána ...	49,572	52,307	66,243		
Bidauli ...	37,905	29,125	26,254		
Total ...	11,19,837	11,19,127	15,52,742		

TABLE X.—*Present demand for Revenue and Cesses, 1309 Fasli.*

Pargana and tahsíl.	Where included in Ain-i-Akbari.	Revenue.	Cesses.	Total.	Incidence per acre.	
					Cultivated.	Total.
1	2	3	4	5	6	7
		Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.
Muzaffarnagar	Sarwat	96,696	13,719	1,10,415	1 10 6	1 6 3
Baghra	Baghra	1,20,393	14,639	1,35,032	2 8 7	2 1 11
Charthâwal	Charthâwal	86,934	10,575	97,509	1 13 0	1 7 8
Pur Chhapar	Pur Chhapar	82,415	10,317	92,732	1 14 3	1 6 0
Gordhanpur	Tughlaqpur	15,880	1,906	17,786	1 4 4	0 5 1
Total, tahsíl Muzaffarnagar ...	...	4,02,318	51,156	4,53,474	1 14 4	1 15 10
Shámli	Banat...	1,54,057	18,698	1,72,755	3 8 6	1 10 7
Kairána	Kairána	66,695	8,102	74,797	2 3 4	1 4 4
Thána Bhawan	Thána Bhawan	69,152	10,064	79,216	1 10 4	1 5 11
Bidauli	Bidauli	27,021	3,512	30,533	1 7 9	0 8 9
Jhinjhána	Jhinjhána	69,384	9,748	79,132	2 5 6	1 5 0
Total, tahsíl Kairána ...	...	3,86,309	50,124	4,36,433	2 7 4	1 7 6
Jánsath	Jauli	98,804	12,144	1,10,948	2 1 9	1 12 7
Khatauli	Khatauli	1,08,739	15,570	1,24,309	2 6 9	1 15 10
Bhuma Sambalhera	Bhuma Sambalhera ...	59,360	7,132	66,492	1 9 9	0 12 9
Bhukarheri	Sikri Bhukarheri	90,755	11,430	1,02,185	1 15 8	1 4 1
Total, tahsíl Jánsath ...	...	3,57,658	46,276	4,03,934	2 0 10	1 6 5
Budhána	Budhána	1,05,094	12,778	1,17,872	3 1 7	2 4 11
Shikárpur	Soron, Palri and Khúdi ...	1,40,686	17,017	1,57,703	2 0 6	2 7 4
Kándhla	Kándhla	1,62,612	20,130	1,82,742	3 5 6	2 10 10
Total, tahsíl Budhána ...	...	4,08,392	49,925	4,58,317	3 2 8	2 7 11
Total, Muzaffarnagar district ...	...	15,54,677	1,97,481	17,52,158	2 6 4	1 13 5

TABLE XI.—*Excise.*

Year.	Receipts from foreign liquors.	Country spirit.		Receipts from Tári and Sendhi.	Drugs.			Opium.	
		Receipts.	Consumption in gallons.		Total receipts.	Consumption in maunds of—		Total receipts.	Consumption.
						Gánja.	Charas.		
1	2	3	4	5	6	7	8	9	10
	Rs.	Rs.		Rs.	Rs.	Mds. s.	Mds. s.	Rs.	Mds. s.
1890-91 ...	126	46,148	24,386	...	4,200	Not available.		17,562	38 15
1891-92 ...	195	49,340	21,388	...	4,500	Do.		17,757	38 17
1892-93 ...	83	53,899	23,024	...	4,750	...	38 31	18,625	39 9
1893-94 ...	99	57,340	24,676	...	5,866	...	38 0	19,057	36 32
1894-95 ...	115	60,993	23,615	...	5,433	...	38 11	18,064	34 15
1895-96 ...	259	52,520	19,170	8	6,350	...	38 6	16,641	32 33
1896-97 ...	258	17,874	12,816	37	4,820	...	25 5	15,218	29 29
1897-98 ...	194	15,520	20,616	30	4,000	...	29 13	15,803	31 28
1898-99 ...	191	24,663	25,142	20	5,200	...	39 3	16,266	33 13
1899-1900 ...	259	32,087	18,245	20	5,200	...	39 23	17,012	33 35
1900-1901 ...	195	62,547	22,084	...	8,648	...	20 8	21,103	31 8
1901-1902 ...	363	70,185	25,391	20	10,168	...	28 16	22,906	31 38
1902-1903 ...									
1903-1904 ...									
1904-1905 ...									
1905-1906 ...									
1906-1907 ...									
1907-1908 ...									
1908-1909 ...									
1909-10 ...									
1910-11 ...									
1911-12 ...									
1912-13 ...									

TABLE XI.—*Excise*—(concluded).

Year.	Total receipts.	Total charges.	Incidence of receipts per 10,000 of population from—			Number of shops for sale of—		
			Liquor including Tári.	Drugs.	Opium.	Country spirit.	Drugs.	Opium.
1	11	12	13	14	15	16	17	18
	Rs.	Rs.	Rs.	Rs.	Rs.			
1890-91 ...	68,214	2,032	596	54	227	183	34	31
1891-92 ...	71,916	3,150	638	58	229	170	34	28
1892-93 ...	77,451	2,967	698	61	241	166	34	28
1893-94 ...	82,369	2,519	725	76	246	159	34	28
1894-95 ...	84,621	2,187	744	70	234	138	34	26
1895-96 ...	75,813	1,605	676	82	215	141	33	26
1896-97 ...	38,218	200	491	62	197	143	33	26
1897-98 ...	35,551	133	640	54	204	147	33	26
1898-99 ...	46,285	86	762	107	210	147	33	26
1899-1900 ...	54,583	67	734	150	231	148	32	26
1900-1901 ...	92,511	1,196	715	99	241	141	33	31
1901-1902 ...	1,03,643	1,042	804	116	261	146	33	31
1902-1903 ...								
1903-1904 ...								
1904-1905 ...								
1905-1906 ...								
1906-1907 ...								
1907-1908 ...								
1908-1909 ...								
1909-10 ...								
1910-11 ...								
1911-12 ...								
1912-13 ...								

TABLE XII.—*Stamps.*

Year.		Receipts from—		Total charges.
	Non-judicial.	Court-fee including copies.	All sources.	
1	2	3	4	5
	Rs.	Rs.	Rs.	Rs.
1890-91 ...	29,360	1,13,135	1,42,653	2,581
1891-92 ...	32,868	1,26,574	1,59,642	2,664
1892-93 ...	36,423	1,18,814	1,55,454	2,997
1893-94 ...	37,278	1,22,674	1,60,137	2,542
1894-95 ...	37,487	1,26,614	1,64,427	2,614
1895-96 ...	43,816	1,24,654	1,68,748	2,502
1896-97 ...	40,628	1,19,887	1,60,869	2,299
1897-98 ...	39,025	1,21,411	1,61,661	2,538
1898-99 ...	38,041	1,19,374	1,69,364	2,225
1899-1900 ...	38,352	1,18,079	1,58,421	2,401
1900-1901 ...	44,320	1,45,043	1,91,459	* 2,636
1901-1902 ...	42,280	1,37,727	1,81,776	4,488
1902-1903 ...				
1903-1904 ...				
1904-1905 ...				
1905-1906 ...				
1906-1907 ...				
1907-1908 ...				
1908-1909 ...				
1909-10 ...				
1910-11 ...				
1911-12 ...				
1912-13 ...				

* Discount only.

Table XIII.—*Income-tax.*

Year.	Total receipts.	Collected by companies.		Profits of companies.		Others sources, Part IV.				Total charges.	Objections under Part IV.	
						Under Rs. 2,000.		Over Rs. 2,000.				
		Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.		Number filed.	Wholly or partly successful.
1	2	3	4	5	6	7	8	9	10	11	12	13
	Rs.						Rs.		Rs.	Rs.		
1890-91	53,927	...	...	...	...	Not available.				781	Not available.	
1891-92	52,774	...	...	...	...	Do.				575	Do.	
1892-93	51,176	...	...	...	...	Do.				846	Do.	
1893-94	49,826	...	...	...	...	Do.				721	402	88
1894-95	50,427	...	...	...	...	Do.				331	431	124
1895-96	51,083	...	...	...	...	1,781	29,205	207	18,526	30	317	24
1896-97	51,373	...	...	...	...	1,779	29,230	209	18,853	144	305	55
1897-98	60,004	...	...	...	...	1,823	31,003	287	26,065	342	739	207
1898-99	55,713	...	...	...	...	1,778	30,395	251	22,551	150	339	104
1899-1900	52,615	...	...	...	...	1,733	29,466	232	20,422	63	223	52
1900-1901	55,147	...	...	...	...	1,704	29,324	258	22,528	68	285	54
1901-1902	55,380	...	...	...	...	1,741	29,977	253	21,929	57	265	31
1902-1903												
1903-1904												
1904-1905												
1905-1906												
1906-1907												
1907-1908												
1908-1909												
1909-10												
1910-11												
1911-12												
1912-13												

Table XIV.—*Income-tax by tahsíls (Part IV only).*

Year.	Tahsíl Muzaffarnagar. Under Rs. 2,000. Assessees.	Under Rs. 2,000. Tax.	Over Rs. 2,000. Assessees.	Over Rs. 2,000. Tax.
		Rs.		Rs.
1890-91 ...	428	7,144	51	4,663
1891-92 ...	410	6,882	48	4,322
1892-93 ...	383	6,368	46	4,123
1893-94 ...	388	6,432	43	3,904
1894-95 ...	418	6,761	45	4,038
1895-96 ...	424	6,749	59	4,918
1896-97 ...	445	7,061	58	5,207
1897-98 ...	480	8,360	70	6,623
1898-99 ...	430	7,144	63	5,785
1899-1900 ...	407	6,806	61	5,323
1900-1901 ...	408	6,883	62	5,326
1901-1902 ...	417	7,086	59	5,100
1902-1903 ...	418	7,301	65	5,607
1903-1904 ...				
1904-1905 ...				
1905-1906 ...				
1906-1907 ...				
1907-1908 ...				
1908-1909 ...				
1909-10 ...				
1910-11 ...				
1911-12 ...				
1912-13 ...				

Year.	Tahsíl Kairána. Under Rs. 2,000. Assessees.	Under Rs. 2,000. Tax.	Over Rs. 2,000. Assessees.	Over Rs. 2,000. Tax.
	Rs.	Rs.		Rs.
1893-94 ...	601	10,365	63	5,779
1894-95 ...	594	10,103	71	6,205
1895-96 ...	597	10,136	69	6,045
1896-97 ...	597	10,148	71	6,290
1897-98 ...	625	11,468	125	11,351
1898-99 ...	631	11,305	98	8,785
1899-1900 ...	620	10,744	79	7,013
1900-1901 ...	605	10,603	90	8,172
1901-1902 ...	596	10,271	92	8,320
1902-1903 ...	606	10,268	91	8,349
1903-1904 ...				
1904-1905 ...				
1905-1906 ...				
1906-1907 ...				
1907-1908 ...				
1908-1909 ...				
1909-10 ...				
1910-11 ...				
1911-12 ...				
1912-13 ...				

TABLE XIV.—*Income-tax by tahsíls (Part IV only)*—(concluded).

Year.	Tahsíl Jánsath.				Year.	Tahsíl Budhána.			
	Under Rs. 2,000.		Over Rs. 2,000.			Under Rs. 2,000.		Over Rs. 2,000.	
	Assessees.	Tax.	Assessees.	Tax.		Assessees.	Tax.	Assessees.	Tax.
		Rs.		Rs.			Rs.		Rs.
1890-91 ...	366	5,834	53	4,774	1895-96 ...	386	6,100	36	3,714
1891-92 ...	354	5,660	50	4,532	1896-97 ...	373	5,887	35	3,607
1892-93 ...	362	5,687	45	4,077	1897-98 ...	357	5,637	45	4,092
1893-94 ...	342	5,561	47	3,857	1898-99 ...	361	5,836	46	4,211
1894-95 ...	366	5,610	46	3,908	1899-1900 ...	359	5,817	47	4,277
1895-96 ...	361	6,113	44	3,834	1900-1901 ...	364	5,859	47	4,325
1896-97 ...	398	7,028	44	3,701	1901-1902 ...	381	6,024	50	4,518
1897-98 ...	356	5,959	45	3,777	1902-1903 ...	402	6,384	52	4,651
1898-99 ...	349	5,947	43	3,704	1903-1904 ...				
1899-1900 ...	342	5,999	44	3,742	1904-1905 ...				
1900-1901 ...	320	5,853	59	3,703	1905-1906 ...				
1901-1902 ...	332	6,444	52	4,023	1906-1907 ...				
1902-1903 ...	344	6,574	50	3,760	1907-1908 ...				
1903-1904 ...					1908-1909 ...				
1904-1905 ...					1909-10 ...				
1905-1906 ...					1910-11 ...				
1906-1907 ...					1911-12 ...				
1907-1908 ...					1912-13 ...				
1908-1909 ...									
1909-10 ...									
1910-11 ...									
1911-12 ...									
1912-13									

TABLE XV.—*District Board.*

Year.	Receipts.							Expenditure.									
	Education.	Medical.	Scientific, &c.	Miscellaneous.	Civil works.	Pounds.	Ferries.	Total expenditure.	Contributions to Provincial funds.	General administration.	Education.	Medical.	Scientific, &c.	Miscellaneous.	Civil works.	Pounds.	Debt.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1890-91 ...	4,241	1,664	...	272	...	2,057	...	93,457	...	1,032	23,465	6,161	...	3,478	59,321	...	...
1891-92 ...	4,945	1,853	...	330	...	2,628	...	96,442	...	1,059	25,907	7,143	...	3,684	58,649	...	...
1892-93 ...	5,210	3,369	...	261	...	2,045	...	1,00,721	...	984	25,908	7,993	...	3,419	62,417	...	...
1893-94 ...	5,336	2,792	106	270	...	3,756	...	98,715	...	1,001	25,474	8,192	417	4,118	59,513	...	...
1894-95 ...	5,555	2,505	483	185	290	2,341	...	82,273	...	1,082	26,377	8,393	1,731	3,703	40,987	...	...
1895-96 ..	6,421	2,789	622	368	3,676	2,347	...	80,864	...	1,119	25,823	7,970	2,108	703	43,141	...	...
1896-97 ...	6,586	3,185	444	172	3,623	1,786	...	83,465	...	1,139	26,685	8,414	2,451	219	44,557	...	...
1897-98 ...	6,969	3,140	460	1,434	7,109	1,347	...	1,26,993	34,668	1,084	26,974	8,735	2,422	...	53,110	...	...
1898-99 ...	7,885	4,565	548	1,434	2,446	1,323	...	1,21,970	39,030	1,581	27,760	8,128	1,736	...	43,320	...	415
1899-1900	8,198	4,713	706	1,435	2,135	*3,361	...	1,29,673	29,000	1,669	29,265	9,910	2,596	...	55,655	1,578	...
1900-1901	8,321	4,908	881	1,462	3,188	3,777	†761	1,33,774	27,500	1,628	28,682	11,793	3,413	47	57,789	1,622	1,300
1901-1902	8,940	5,505	803	16	3,488	3,208	2,489	1,39,741	26,000	1,640	31,194	12,419	3,195	57	62,715	1,621	900
1902-1903																	
1903-1904																	
1904-1905																	
1905-1906																	
1906-1907																	
1907-1908																	
1908-1909																	
1909-10 ...																	
1910-11 ...																	
1911-12 ...																	
1912-13 ...																	
1913-14 ...																	

* Formerly net receipts only were shown. From this year receipts and also expenditure are given.
† From this year the gross receipts from ferries were for the first time credited to the District Board.

TABLE XVI.—*Municipality of Muzaffarnagar.*

Year.	Income.							Expenditure.									
	Octroi.	Tax on houses and lands.	Other taxes.	Rents.	Loans.	Other sources.	Total.	Administration and collection of taxes.	Public safety.	Water-supply and drainage.		Conservancy.	Hospitals and Dispensaries.	Public works.	Public Instruction.	Other heads.	Total.
										Capital.	Maintenance.						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1890-91 ..	12,111	...	533	2,396	...	2,172	17,212	1,895	3,735	...	767	3,399	636	2,594	412	1,263	14,701
1891-92 ..	17,731	...	518	2,106	...	2,740	23,095	2,756	3,377	4,862	2,023	4,932	848	4,788	540	802	24,928
1892-93 ...	15,173	...	557	1,634	...	1,995	19,359	2,875	3,480	1,318	397	4,273	847	5,128	580	1,428	20,326
1893-94 ...	17,666	...	667	1,494	...	2,588	22,415	2,406	3,913	1,002	377	4,447	939	3,080	581	2,033	18,778
1894-95 ...	18,836	...	634	1,362	...	2,441	23,273	2,478	3,929	1,744	596	5,507	1,294	4,649	736	2,333	23,266
1895-96 ..	18,495	...	698	1,320	...	2,584	23,097	2,762	4,019	6,240	1,766	4,990	944	1,557	540	2,292	25,110
1896-97 ...	17,973	...	600	834	...	2,823	22,230	2,466	4,109	1,605	776	5,369	1,269	3,517	540	2,247	21,898
1897-98 ...	15,193	...	395	1,098	...	2,802	19,488	2,595	4,259	1,716	165	6,628	1,267	1,710	680	2,509	21,529
1898-99 ...	17,984	...	637	940	...	2,473	22,034	2,942	4,168	1,062	1,063	5,488	1,121	2,901	846	2,283	21,874
1899-1900	17,350	...	588	1,508	...	2,901	22,347	3,299	3,656	239	768	5,366	1,186	2,841	821	2,110	20,286
1900-1901	18,647	...	514	1,268	...	3,008	23,437	2,857	3,922	916	376	6,723	1,171	3,934	959	2,291	23,149
1901-1902	21,012	...	428	1,256	...	2,770	25,466	4,145	3,678	44	1,154	7,176	1,688	714	1,557	1,985	22,141
1902-1903																	
1903-1904																	
1904-1905																	
1905-1906																	
1906-1907																	
1907-1908																	
1908-1909																	
1909-10 ...																	
1910-11 ...																	
1911-12 ...																	
1912-13 ...																	
1913-14 ...																	

TABLE XVI—(continued).—*Municipality of Kándhla.*

Year.	Income.							Expenditure.									
	Octroi.	Tax on houses and lands.	Other taxes.	Rents.	Loans.	Other sources.	Total.	Administration and collection of taxes.	Public safety.	Water-supply and drainage.		Conservancy.	Hospitals and Dispensaries.	Public works.	Public Instruction.	Other heads.	Total.
										Capital.	Maintenance.						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1890-91 ...	4,855	...	...	295	...	520	5,670	1,147	1,624	...	...	1,133	210	420	526	331	5,391
1891-92 ...	5,443	...	...	...	...	1,079	6,522	1,403	1,616	...	159	1,470	293	160	554	468	6,123
1892-93 ...	5,204	...	...	14	...	1,239	6,457	1,394	1,628	...	135	1,066	358	997	821	329	6,728
1893-94 ...	5,787	...	...	...	...	1,346	7,133	1,332	1,541	48	263	1,187	353	746	691	617	6,778
1894-95 ...	5,115	...	...	...	...	1,218	6,333	1,331	1,496	...	312	1,428	360	1,086	659	504	7,176
1895-96 ...	5,317	...	...	...	...	1,176	6,493	1,203	1,479	80	305	1,388	400	214	708	519	6,296
1896-97 ...	5,030	...	...	...	...	1,182	6,212	1,233	1,522	...	231	1,395	377	386	670	544	6,358
1897-98 ...	5,516	...	...	...	...	1,231	6,747	1,410	1,497	250	165	1,322	372	136	589	637	6,378
1898-99 ...	5,583	...	...	...	...	1,485	7,068	1,490	1,454	350	56	1,342	389	151	605	607	6,444
1899-1900	5,238	...	...	...	...	1,577	6,815	1,438	1,464	221	93	1,306	396	741	746	613	7,018
1900-1901	5,910	...	...	...	...	1,733	7,643	1,472	1,621	...	...	1,383	405	256	842	644	6,623
1901-1902	6,787	...	...	...	...	1,704	8,491	1,396	1,392	200	25	1,264	542	521	907	747	6,994
1902-1903																	
1903-1904																	
1904-1905																	
1905-1906																	
1906-1907																	
1907-1908																	
1908-1909																	
1909-10 ...																	
1910-11 ...																	
1911-12 ...																	
1912-13 ...																	
1913-14 ...																	

TABLE XVI—(concluded).—*Municipality of Kairána.*

Year.	Income.							Expenditure.									
	Octroi.	Tax on houses and lands.	Other taxes.	Rents.	Loans.	Other sources.	Total.	Administration and collection of taxes.	Public safety.	Water-supply and drainage. Capital.	Water-supply and drainage. Maintenance.	Conservancy.	Hospitals and Dispensaries.	Public works.	Public Instruction.	Other heads.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.			Rs.		Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1890-91 ...	8,518	...	...	317	...	897	9,732	1,740	2,587	...	114	1,935	616	1,627	338	858	9,815
1891-92 ...	9,698	...	...	298	...	1,157	11,153	1,797	2,680	...	...	2,355	619	2,395	446	730	11,022
1892-93 ...	8,922	...	...	283	...	1,161	10,366	1,926	2,630	...	...	2,350	788	772	702	1,524	10,692
1893-94 ...	10,348	...	...	249	...	1,395	11,992	1,729	2,730	...	74	2,358	753	2,835	466	616	11,561
1894-95 ...	9,130	...	...	287	...	1,931	11,348	1,950	2,628	...	50	2,380	924	3,841	524	882	13,179
1895-96 ...	9,711	...	...	217	...	1,884	11,812	1,999	2,729	...	123	2,438	798	2,851	554	789	12,281
1896-97 ...	8,686	...	...	210	...	1,525	10,421	2,137	2,700	...	81	2,516	533	837	641	1,106	10,551
1897-98 ...	8,547	...	...	238	...	1,599	10,384	2,173	2,598	...	...	2,614	529	557	659	882	10,012
1898-99 ...	10,989	...	...	238	...	2,314	13,541	2,162	2,682	...	...	2,573	524	1,031	374	815	10,161
1899-1900	10,669	...	...	300	...	2,611	13,580	2,360	2,638	...	513	2,953	548	2,353	671	852	12,888
1900-1901	10,463	...	...	297	...	2,651	13,411	2,520	2,874	...	...	3,274	602	1,223	787	992	12,272
1901-1902	13,182	...	...	392	...	2,690	16,264	2,452	2,731	...	314	3,462	730	974	998	1,328	12,989
1902-1903																	
1903-1904																	
1904-1905																	
1905-1906																	
1906-1907																	
1907-1908																	
1908-1909																	
1909-10 ...																	
1910-11 ...																	
1911-12 ...																	
1912-13 ...																	
1913-14 ...																	

TABLE XVII.—*Distribution of Police*, 1903.

Thána.	Sub-Inspectors.	Head Constables.	Constables.	Municipal police.	Town police.	Rural police.	Road police.
1	2	3	4	5	6	7	8
Muzaffarnagar,	2	3	14	49	...	75	10
Gordhanpur ...	1	...	6	...	...	36	...
Míranpur ...	1	1	9	...	12	73	6
Khatauli ...	1	2	10	...	15	97	12
Budhána ...	1	2	16	...	12	70	8
Kairána ...	2	2	16	32	...	46	4
Jhinjhána ...	1	1	7	...	9	58	4
Shámli ...	1	...	10	...	12	92	8
Thána Bhawan,	1	1	10	...	26	63	4
Bhopa ...	1	1	3	...	...	77	2
Pur ...	1	1	5	...	9	58	4
Jánsath ...	1	2	12	...	12	62	10
Sháhpur ...	1	1	6	...	7	75	...
Kándhla ...	2	1	7	16	...	83	6
Bidauli ...	1	...	5	...	...	39	4
Chausána ...	1	1	5	...	...	26	...
Charthával ...	1	1	5	...	9	59	4
Titavi ...	1	1	9	...	...	86	12
Total ...	21	21	155	97	123	175	98

TABLE XVIII.—*Education.*

Year.	Total.			Seconardy education.			Primary education.		
	Schools and Colleges.	Scholars.		Schools.	Scholars.		Schools.	Scholars.	
		Males.	Females.		Males.	Females.		Males.	Females.
1	2	3	4	5	6	7	8	9	10
1896-97	139	5,005	23	14	1,173	...	124	3,725	23
1897-98	156	5,865	31	12	1,119	...	143	4,673	31
1898-99	162	5,675	86	13	1,162	...	149	4,513	86
1899-1900	156	6,085	110	13	1,269	...	143	4,816	110
1900-1901	158	6,351	154	13	1,347	...	145	5,004	154
1901-1902	189	6,870	140	12	369	...	177	6,501	140
1902-1903									
1903-1904									
1904-1905									
1905-1906									
1906-1907									
1907-1908									
1908-1909									
1909-10									
1910-11									
1911-12									
1912-13									
1913-14									

LIST OF SCHOOLS, 1903.

A.—SECONDARY.

Tahsíl.	Pargana.	Locality.	Class.	Average attendance.
Muzaffarnagar.	Muzaffarnagar...	Muzaffarnagar ..	High School	228
		Ditto	Tahsíli School	157
Kairána ...	Pur Chhapar ...	Pur Qazi ...	Tahsíli School	65
	Kairána ...	Kairána ...	Ditto	120
	Thána Bhawan...	Jalálabad ...	Ditto	83
Jánsath ...	Khatauli ...	Khatauli ...	Tahsíli School	64
		Ditto ...	Middle Aided Jain School.	38
Budhána...	Bhuma Sambalhera.	Míranpur ...	Tahsíli School	20
	Budhána ...	Budhána ...	Ditto	73
	Kándhla ...	Kándhla ...	Ditto	128

B.—PRIMARY.

Tahsíl.	Pargana.	Locality.	Class.	Average attendance.
Muzaffarnagar.	Muzaffarnagar	Datiyana ...	Lower Primary	21
		Lachhera ...	Ditto	28
		Makhyali ...	Ditto	12
		Rohana ...	Ditto	22
		Sujru ...	Ditto	25
		Ratheri ...	Ditto	15
		Muzaffarnagar ...	Girls' School	35
		Baghonwali ...	Aided Primary	19
		Bijopura ...	Ditto	18
		Bilaspur ...	Ditto	15
		Rai ...	Ditto	20
		Pachenda Kalan ...	Ditto	19
		Malira ...	Ditto	17
		Sisauna ...	Ditto	18
	Baghra ...	Baghra ...	Upper Primary	34
		Budina Kalan ...	Ditto	18
		Harsauli ...	Ditto	28
		Kanauni ...	Ditto	24
		Jasoi ...	Ditto	41
		Kutbi ...	Ditto	24
		Jagaheri ...	Lower Primary	21
		Lakhan ...	Ditto	20
		Pinna ...	Ditto	14
		Baghra ...	Aided Primary	15
		Barwala ...	Ditto	16
		Budina Khurd, ...	Ditto	17
		Dhindhauli ...	Ditto	21
		Alipur Kalan ...	Ditto	20
		Muradpur ...	Ditto	16
		Pipalhera ...	Ditto	21
		Sohajni ...	Ditto	18
		Muhammadpur Mandan.	Ditto	17

LIST OF SCHOOLS, 1903—*(continued)*.

B.—PRIMARY—*(continued)*.

Tahsíl.	Pargana.	Locality.	Class.	Average attendance.
Muzaffarnagar—(concluded).	Charthâwal ...	Charthâwal ...	Upper Primary	82
		Baheri ...	Ditto	21
		Dudhli ...	Ditto	35
		Biralsi ...	Lower Primary	24
		Haibatpur ...	Ditto	19
		Kutesra ..	Ditto	18
		Balwa Kheri ..	Aided Primary	20
		Bhamela ...	Ditto	27
		Chaukra ...	Ditto	17
		Badhai Kalan ...	Ditto	19
		Dehchand ...	Ditto	19
		Ghisu Khera ...	Ditto	16
		Niamun ..	Ditto	19
		Nirdhana ...	Ditto	17
		Saidpur Kalan ..	Ditto	17
	Pur Chhapar,	Basehra ...	Upper Primary	22
		Barla ...	Lower Primary	23
		Chhapar ...	Ditto	17
		Khaikheri ...	Ditto	18
		Khudda ...	Ditto	16
		Qutbpur ...	Ditto	15
		Basehra ...	Aided Primary	22
		Phalauda ...	Ditto	18
		Tejalhera ...	Ditto	18
		Tughlaqpur ..	Ditto	20
		Tughlaqpur Kanera	Ditto	19
Kairána ...	Kairána ...	Bhora ...	Lower Primary	24
		Titarwara ...	Ditto	11
		Kairána ...	Girls' School	30
	Shámli ...	Shámli ...	Upper Primary	43
		Babri ...	Ditto	26
		Kudana ...	Ditto	35
		Lank ...	Ditto	39
		Balwa ..	Lower Primary	17
		Banat ...	Ditto	37
		Bhainswal ...	Ditto	18
		Karauda ...	Ditto	20
		Kaserwa ...	Ditto	32
		Salawar ...	Ditto	22
		Sonta ...	Ditto	22
		Bhaori ..	Aided Primary	33
		Butrara ..	Ditto	30
		Bhaju ..	Ditto	25
		Shámli ...	Ditto	35
		Ditto ..	Ditto	22
		Ditto ...	Girls' School (aided).	19

LIST OF SCHOOLS, 1903—*(continued)*.

B.—PRIMARY—*(continued)*.

Tahsíl.	Pargana.	Locality.	Class.	Average attendance.
Kairána—*(concluded)*.	Bidauli ...	Bidauli ...	Lower Primary	19
		Chausána ...	Ditto	20
		Singra ...	Ditto	8
		Bhari Mustafabad,	Aided Primary	25
	Jhinjhána ...	Jhinjhána ...	Upper Primary	51
		Garhi Pukhta ...	Lower Primary	10
		Pindaura ...	Ditto	23
		Un ...	Ditto	25
		Malendhi ...	Aided Primary	19
		Pur Muáfi ...	Ditto	19
		Pir Khera ...	Ditto	19
	Thána Bhawan	Thána Bhawan ...	Upper Primary	45
		Lohari Husainpur,	Ditto	42
		Garhi Abdulla Khan	Lower Primary	22
		Nanjal ...	Ditto	18
		Sonta Rasulpur ...	Ditto	12
		Lohari Hasanpur...	Aided Primary	38
		Jalálabad ...	Ditto	20
		Marukheri ...	Ditto	19
Jánsath...	Jauli Jánsath,	Jauli ...	Lower Primary	22
		Antwara ...	Ditto	23
		Kawal ...	Ditto	13
		Mahalki ...	Ditto	12
		Tisang ...	Ditto	24
		Kheri Qurresh ...	Aided Primary	16
		Nagli Maha Singh	Ditto	18
	Bhukarheri ...	Bhukarheri ...	Upper Primary	41
		Kakrauli ...	Ditto	32
		Morna ...	Ditto	29
		Tissa ...	Ditto	22
		Belra ...	Lower Primary	21
		Bhopa ...	Ditto	25
		Gadla ...	Ditto	25
		Gadwara ...	Ditto	19
		Chhachrauli ...	Aided Primary	30
		Malpura ...	Ditto	18
		Sikri ...	Ditto	19
	Khatauli ...	Ghalibpur ...	Upper Primary	30
		Naola ...	Ditto	53
		Bhainsi ...	Lower Primary	21
		Bhopara ...	Ditto	17
		Titarwara ...	Ditto	10
		Kalanda ...	Ditto	16
		Mansurpur ...	Ditto	21

LIST OF SCHOOLS, 1903—*(continued)*

B.—PRIMARY—*(continued)*.

Tahsíl.	Pargana.	Locality.	Class.	Average attendance.
Jánsath—*(concluded)*.	Khatauli—*(concluded)*.	Phulat ...	Lower Primary	17
		Sarai Rasulpur ...	Ditto	17
		Satheri ...	Ditto	24
		Mansurpur ...	Aided Primary	20
	Bhuma Sambalhera.	Hashimpur ...	Lower Primary	25
		Nunikheri ...	Ditto	26
		Jiraula ...	Ditto	22
		Bhuma ...	Aided Primary	21
		Sambalhera ...	Ditto	34
		Qutbpur ...	Ditto	16
		Míranpur ...	Ditto	25
Budhána	Budhána ...	Bitaoda ...	Upper Primary	26
		Barauda ...	Lower Primary	26
		Kharar ...	Ditto	28
		Kuralsi ...	Ditto	14
		Kurthal ...	Ditto	11
		Alipur Aterna ...	Ditto	21
		Budhana ...	Aided Primary	32
		Ditto ...	Ditto	40
		Habibpur Sikri ...	Ditto	21
		Husainpur ...	Ditto	24
		Itwa ...	Ditto	17
		Jaula ...	Ditto	27
		Kharar ...	Ditto	20
		Sarai ...	Ditto	29
	Shikárpur ...	Bhora Kalan ...	Upper Primary	43
		Goela ...	Ditto	22
		Sisauli ...	Ditto	49
		Kakra ...	Lower Primary	25
		Mubarakpur ...	Ditto	24
		Shikárpur ...	Ditto	17
		Shoron ...	Ditto	28
		Pura ...	Ditto	31
		Umarpur ...	Ditto	31
		Ghafurgarh ...	Aided Primary	27
		Dinkarpur ...	Ditto	21
		Kaserwa ...	Ditto	20
		Muhammadpur ...	Ditto	30
		Palri ...	Ditto	17
		Shahpur ...	Ditto	27
		Purbalian ...	Ditto	15
		Garhi Nauabad ...	Ditto	29
		Saunjni ...	Ditto	17
	Kándhla ...	Ailam ...	Upper Primary	34
		Bhabisa ...	Ditto	33
		Lisarh ...	Ditto	38

LIST OF SCHOOLS, 1903—*(concluded)*.

B.—PRIMARY—*(concluded)*.

Tahsíl.	Pargana.	Locality.	Class.	Average attendance.
Budhána—*(concluded)*.	Kándhla—*(concluded)*.	Biral ...	Lower Primary	32
		Gangeru ...	Ditto	63
		Nala ...	Ditto	37
		Dundukh'era ...	Ditto	13
		Parasauli ...	Ditto	32
		Phugana ...	Ditto	22
		Ailam ...	Girls' School	30
		Banehra ...	Aided Primary	20
		Khandrauli ...	Ditto	30
		Rasulpur ...	Ditto } ...	15
		Gujran ...	Ditto }	
		Khera Mastan ...	Ditto	31
		Disala ...	Ditto	19

Roads, 1903.	Length.	
A.—PROVINCIAL.		
	Miles.	Furlongs.
1. Meerut, Muzaffarnagar and Roorkee road	35	1
2. Feeder from above to Khatauli Station	0	1
B.—LOCAL.		
First class roads, metalled, bridged and drained.		
1. Kairána to Shámli	7	0
2. Railway feeder road, Muzaffarnagar	1	0
First class roads, partially bridged and drained.		
1. Muzaffarnagar to Shámli	24	1
2. Muzaffarnagar to Bijnor	10	0
Second class roads, unmetalled, partially bridged and drained.		
1. Muzaffarnagar to Budhána	17	5
2. Muzaffarnagar to Dharampur	31	0
3. Muzaffarnagar to Bijnor	11	0
4. Muzaffarnagar to Saháranpur	6	4
5. Muzaffarnagar circular road*	1	0
6. Saháranpur to Banat	14	2
7. Jánsath to Khatauli, Budhána and Kándhla ...	35	2
8. Pur to Dhamat and Gordhanpur	13	0
9. Gordhanpur to Alampur	3	5
10. Hashtmoli to Sikri	13	0
11. Bidauli to Chausána	7	6
12. Kairána to Mavi	2	4
13. Baheri railway feeder	0	2
Fifth class roads, cleared, partially bridged and drained.		
1. Meerut to Shámli and Karnál	38	0
2. Muzaffarnagar to Thána Bhawan	17	6
3. Muzaffarnagar to Jauli	16	7
4. Deoband to Bijnor	15	1
5. Pur to Bhukarheri	12	2
6. Shámli to Bághpat and Dehli	13	4
7. Khatauli to Míranpur	16	2
8. Kándhla to Kairána	7	0
9. Muzaffarnagar circular road	4	1
Sixth class roads, cleared only.		
1. Míranpur to Dharampur	11	0
2. Kairána to Jhinjhána	9	0
3. Gordhanpur to Manglaur	3	6

* Five furlongs metalled.

MARKETS.

Tahsíl.	Pargana.	Bazár.	Market days.
Muzaffarnagar.	Muzaffarnagar	Muzaffarnagar ...	Saturday.
		Behari ...	Sunday and Wednesday.
	Baghra ...	Baghra ...	Wednesday.
		Jasoi ...	Sunday.
		Amírnagar ...	Tuesday.
	Charthávwal ...	Charthávwal ...	Friday.
		Kutesra ...	Thursday.
	Pur Chhapar	Pur Qazi ...	Saturday and Tuesday.
		Basehra ...	Tuesday.
		Chhapar ...	Friday.
	Gordhanpur,	Gordhanpur ...	Friday.
Kairána ...	Kairána ...	Kairána ...	Monday and Thursday.
	Shámli ...	Shámli ...	Tuesday.
		Babri ...	Monday.
		Bhaju ...	Thursday.
		Banat ...	Sunday.
		Bhabri ...	Wednesday.
	Jhinjhána ...	Jhinjhána ...	Saturday.
		Garhi Pukhta ...	Sunday.
	Thána Bhawan	Thána Bhawan ...	Friday.
		Jalálabad ...	Sunday.
		Garhi Abdulla Khan.	Tuesday.
		Lohári ...	Wednesday.
		Qutbgarh ...	Ditto
	Bidauli ...	Chausána ...	Friday.
Budhána ...	Budhána ...	Budhána ...	Tuesday and Thursday.
		Husainpur ...	Monday.
	Shikárpur ...	Basi... ...	Saturday.
		Shahpur ...	Ditto.
		Umarpur ...	Wednesday.
		Ghafurgarh ...	Friday.
		Sisauli ...	Sunday.
	Kándhla ...	Kándhla ...	Saturday.
		Gangeru ...	Sunday.

MARKETS—(*concluded*).

Tahsíl.	Pargana.	Bazár.	Market days.
Jánsath ...	Jauli Jánsath	Jauli ...	Friday.
		Jánsath ...	Ditto.
		Kawal ...	Saturday and Tuesday.
	Khatauli ...	Khatauli ...	Friday.
		Mansurpur ...	Thursday.
		Jasaula ...	Wednesday.
		Sarai Rasulpur ...	Ditto.
		Phulat ...	Monday.
		Kailauda Kalan...	Thursday.
	Bhuma Sambalhera.	Míranpur ...	Tuesday.
		Hashimpur ...	Saturday.
		Sambalhera ...	Friday.
	Bhukarheri ...	Bhukarheri ...	Monday.
		Tissa ...	Sunday and Wednesday.
		Kakraul ...	Monday and Thursday.
		Behra Sadat ...	Saturday.
		Morna ...	Friday.
		Bhopa ...	Saturday.
		Belra ...	Tuesday.
		Sikri ...	Thursday.

FAIRS.

Tahsíl.	Pargana.	Town or village.	Name of Fair.	Date.	Average attendance.
Muzaffarnagar.	Muzaffarnagar.	Muzffarnagar,	Horse Show,	March 14th to 21st	5,000
		Ditto ...	Ghát Mela ...	Chait Badi 2nd —9th.	1,000
		Ditto ...	Chhariyan Mela.	Bhadon Badi 1st ...	500
		Ditto ...	Ramlila ...	Asarh Sudi 6th —10th.	4,000
		Sarwat ...	Mustan Shah	Jaith every Thursday.	150
	Charthá-wal.	Charthάwal...	Chhariyan ...	Bhadon Badi 9th...	200
		Ditto ...	Ghantoli ...	Chait Badi 2nd ...	500
		Ditto ...	Debi ...	Chait Sudi 8th ...	200
		Budhai Kalan,	Goga Pir ...	Bhadon Badi 9th...	200
		Haibatpur ...	Zahir Diwan,	Jeth, 1st Sunday...	150
		Dúdhi ...	Ditto ...	Bhadon Badi 9th...	250
	Baghra ...	Amírnagar...	Burha Babu,	Chait, 1st Tuesday	150
	Pur Chhapar.	Pur Qazi ...	Chhariyan ...	Bhadon Badi 9th...	400
	Gordhanpur.	Dayalpur ...	Jata Shankar Mahadeo.	Phagun Badi 14th,	500
Kairána.	Kairána...	Kairána ...	Chhariyan Khwaja Chishti.	Jamad-us-sani 13th —19th.	5,000
		Ditto ...	Chhariyan Debi.	Chait Badi 9th ...	400
		Ditto ...	Chandaish ...	Bhadon Sudi 14th	400
		Ramra ...	Dasehra ...	Jeth Sudi 10th...	6,000
		Do. ...	Kartik Mela,	Kartik Sudi 15th	6,000
	Shámli ...	Shámli ...	Dasehra ...	Jeth Sudi 10th ...	2,000
		Ditto ...	Jogi Das ...	Chait Sudi 1st ...	700
		Ditto ...	Burha Babu,	Chait Sudi 2nd ...	500
		Bamnauli ...	Ghát Mela...	Chait Badi 2nd ...	500
		Banat ...	Urs Imam Sahib.	Moharram 11th ...	500
	Jhinjhána	Jhinjhána ...	Ditto ...	Moharram 12th ...	3,000
		Ditto ...	Urs Hazrat Shah.	Zi-l-hijja 23rd ...	400
	Thána Bhawan.	Thána Bhawan	Goga Pir ...	Bhadon Sudi 15th,	2,000
		Jalálabad ...	Urs Janat Sharíf.	Rabi-ul-awwal 3rd,	2,000
	Bidauli ...	Bidauli ...	Pir Bahram,	Thursdays in Jeth and Asárh.	1,500

FAIRS—(*concluded*).

Tahsíl.	Pargana.	Town or village.	Name of Fair.	Date.	Average attendance.
Jánsath.	Jauli Jánsath.	Jánsath ...	Nisar Ali Mela,	Jeth, 2nd Friday,	3,000
		Ditto ...	Ghát Mela ...	Chait Badi 2nd...	3,000
		Ditto ...	Ramlila ...	Asárh Sudi 1st ...	1,000
		Ditto ...	Shakumbir Debi.	Ditto ...	500
		Ditto ...	Chhariyan ...	Bhadon Badi 9th,	1,000
		Ditto ...	Rath Jatra...	Bhadon Sudi 14th and Phagun Sudi 14th.	500
		Talra ...	Debi Mela ...	Chait and Asárh Sudi 8th.	500
		Pimora ...	Nisar Ali Mela	Jeth, 2nd Thursday	3,000
		Tisang ...	Chhariyan ...	Sawan Badi 9th...	1,000
	Bhukarheri.	Bhukarheri...	Ditto ...	Sawan Sudi 15th,	3,000
		Belra ...	Ditto ...	Ditto ...	1,000
		Tissa ...	Ghát Mela...	Chait Sudi 13th...	2,000
		Gadla ...	Ditto ...	Ditto ...	1,500
		Shukartar ...	Kartik Mela,	Kartik Sudi 4th...	3,000
		Ditto ...	Jeth Mela ...	Jeth Sudi 9th ...	2,500
		Kakrauli ...	Urs ...	Rabi-ul-awwal 17th	1,000
	Bhuma Sambalhera.	Sambalhera...	Ghát Mela...	Chait Badi 2nd ...	500
		Kithaura ...	Chhariyan ...	Sawan Sudi 9th...	2,000
		Míranpur	Ramlila ...	Asarh Sudi 1st ...	3,000
		Ditto ...	Ganesh Mela,	Sawan Sudi 15th,	2,000
		Ditto ...	Shakumbir Debi.	Asarh Sudi 2nd...	1,000
		Ditto ...	Ramnaumi	Chait Sudi 2nd ...	2,000
		Míranpur Khurd.	Ghát Mela...	Chait Badi 2nd ...	500
		Daranagar Ghát.	Kartik Mela,	Kartik Sudi 11th,	2,000
	Khatauli,	Khatauli ...	Chhariyan ...	Bhadon Badi 1st,	5,000
		Ditto ...	Uchao Saraugiyan.	Chait ...	500
Budhána.	Budhána	Raipur Aterna.	Piare Ji ...	Chait Badi 6th ...	800
	Kándhla Shikárpur.	Khera Mastan	Urs ...	Zi-l-Hijja 28th...	500
		Shoron ...	Urs Gharib Shah.	Shawwal 1st ...	200
		Mubárikpur,	Chhariyan ...	Phagun Badi, 1st Tuesday.	1,000

POST OFFICES.

Tahsíl.	Pargana.	Office.	Class.
Muzaffarnagar	Muzaffarnagar	Muzaffarnagar ...	Head Office.
		Ditto Station	Branch Office.
		Rohana ...	Ditto.
	Baghra ...	Baghra ...	Ditto.
		Jasoi ...	Ditto.
	Pur Chhapar ...	Pur Qazi ...	Ditto.
		Chhapar ...	Ditto.
		Basehra ...	Ditto.
	Charthâwal ...	Charthâwal ...	Ditto.
	Gordhanpur ...	Gordhanpur ...	Ditto.
Kairána ...	Kairána ...	Kairána ...	Sub-Office.
	Shámli ...	Shámli ...	Ditto.
		Babri ...	Branch Office.
		Banat ...	Ditto.
		Bhainswal ...	Ditto.
	Thána Bhawan ...	Thána Bhawan ...	Sub-Office.
		Jalálabad ...	Ditto.
		Lohári ...	Branch Office.
	Jhinjhána ...	Jhinjhána ...	Ditto.
		Garhi Pukhta ...	Ditto.
	Bidauli ...	Bidauli ...	Ditto.
		Chausána ...	Ditto.
Jánsath ...	Jauli Jánsath ...	Jánsath ...	Sub-Office.
	Bhukarheri ...	Bhukarheri ...	Branch Office.
		Bhopa ...	Ditto.
		Sikri ...	Ditto.
		Tissa ...	Ditto.
	Bhuma Sambalhera.	Míranpur ...	Ditto.
	Khatauli ...	Khatauli ...	Sub-Office.
		Mansurpur ...	Branch Office.
Budhána ...	Budhána ...	Budhána ...	Sub-Office.
		Husainpur ...	Branch Office.
	Shikárpur ...	Shikárpur ...	Ditto.
		Sháhpur ...	Ditto.
		Sisauli ...	Ditto.
	Kándhla ...	Kándhla ...	Sub-Office.

No. I.

Pedigrees of the Barha Saiyids.

TIHANPURIS.

- Daud.
  - Amir Kasir-ud-din.
    - Salal Zarin.
      - Diwan Saiyid Ali.
        - Abul Qasim.
          - Mohsin.
            - Mir Musa.
              - Diwan Saiyid Khan Mir (Dhasri).
                - Umar (*vide* No. II).
                - Chaman (Chitaura).
                  - Shafi.
                    - Gadhan.
                      - Yasin.
                        - Jalal.
                          - Shams.
                            - Asghar Ali, *d. s. p.*
                            - Asad Ali.
                              - *Ghasita.*
                              - Mihrban Ali.
                                - Muhammad Hasan.
                                  - *Asghar Husain.*
                                  - *Ghulam Mustafa.*
                                - *Mahbub Hasan.*
                              - *Jalal-ud-din.*
                - Hasan (*vide* No. V).
                - Ahmad (*vide* No. VII).

N.B.—Those persons whose names are in italics were alive in 1902. These pedigrees are far from being complete, and their accuracy cannot be guaranteed.

No. II.

Pedigrees of the Barha Saiyids.

TIHANPURIS.

Umar Shahid (*vide* No. I).

Sheikh Muhammad (Jánsath).

Saiyid-ul-Mahdi.

Nasir-ud-din.

Mohsin.

Khan Mir.

Najib. — Sheikh Muhammad.

Ratan. — Saiyid-ul-Mahdi.

Ghulam Hasan. — Nawab Abdulla Khan.

Jalal. — Nawab Ghulam Muhammad.

Nasrat Ali. — Husain Ali Khan (died 1721). — Hasan Ali Khan (died 1724).

Sher Ali. — Pir Ali.

Karamat Husain. — Farzand Husain.

Kamar-ud-din Ali. — Najm-ud-din (*vide* No. III). — Nur-ud-din (*vide* No. III). — Imam-ud-din (*vide* No. III).

Muqarram Ali.

Wazir Ali, *d. s. p.* — Sana-ullah, *d. s. p.* — Rustam. — Zulfiqar (*vide* No. IV).

Ahmad Bakhsh. — Muhammad Bakhsh. — Zamin Ali. — Farzand Ali.

Zahur Hasan.

Imtiaz Ali. — Inayat Husain. Altaf Husain.

Nazir Hasan. — *Ulfat Husain. Zulfiqar Ali.*

Rafiq Husain.

Basharat Ali. — Irshad Ali, *d. s. p.* — Vizarat Husain.

Akhlaq Husain. — Muhammad Hasan. — *Muhammad Jan.*

Bande Husain. — *Saiyid Hasan.* — Agha Husain. — Mushtaq Husain. — Ashfaq Husain.

Amir Ahmad.

Zamir Husain. — *Qasim Husain.*

Bashir Hasan. — *Shabbir Hasan.*

No. III.

Pedigrees of the Barha Saiyids.

TIHANPURIS.

Hasan Ali Khan (*vide* No. II).

- Kamar-ud-din Ali (*vide* No. II).
- Najm-ud-din.
  - Rukn-ud-din.
    - Zafaryab.
      - Mahdi Hasan.
      - Akbar Ali Khan.
    - Sharf-ud-din.
      - Muhammad Husain.
- Nur-ud-din.
  - Darvesh Ali.
    - Najabat Ali.
      - Qasim Ali.
        - Mihrban Ali.
        - Najaf Ali.
          - Fida Husain.
        - Akbar Ali.
          - Ghulam Husain.
          - Haidar Husain.
        - Ghulam Ali.
- Imam-ud-din.
  - Mian Munga.
  - Dilawar Ali Khan.
    - Nisar Ali.
    - Muhammad Ali Khan.
      - Wajid Ali, *d. s. p.*
      - Amjad Ali, *d. s. p.*
      - Musharraf Ali, *d. s. p.*
      - Ashraf Ali.
        - *Bande Ali.*

No. IV.

Zulfiqar (*vide* No. II).

- Husain Ali Khan (Jánsath).
  - *Mahdi Ali Khan.*
  - *Hamid Ali Khan.*
  - *Abdullah Khan.*
- Aftab Ali Khan.
  - Ahmad Ali Khan.
    - Karbalai Husain Khan, *d. s. p.*
    - *Hashim Ali Khan* (Jánsath).
  - *Asghar Ali.*
    - Four sons living.
  - Khurshed Ali.
    - *Muzaffar Ali Khan* (Jánsath).

No. V.

Pedigrees of the Barha Saiydis.

TIHANPURIS.

Hasan [*vide* No. I (Bihari)].

- Qutb.
  - Abdullah.
    - Chand Khan.
      - Shujaat Khan and two brothers.
        - Bayazid Khan.
          - Hayat Khan and seven brothers.
            - Ghalib Ali and two brothers (Bilaspur).
- Mán. *d. s. p.*
- Ján, *d. s. p.*
- Yusuf.
  - Abhu.
    - Husain.
      - Firoz.
        - Hasan.
          - Faiz Ali Khan.
            - Ghulam Murtaza.
              - Abbas Ali.
                - Hayat Ali and three brothers.
                  - Imdad Ali and two brothers.
                    - Karam Husain and three brothers (Bihari).
        - Pahar Khan.
          - Hayat Ali Khan.
            - Ghulam Ali.
              - Ghulam Haidar.
                - Subhan Ali.
                  - Hayat Ali.
                    - Imdad Husain.
                      - *Muhammad Hasnain.*
                        - *Amir Hasnain* (Wahalna).
                        - *Ali Hasnain.*
                        - *Muhammad.*
- Sultan.
  - Daulat Ali Khan.
    - Abul Wahab.
      - Chhajju.
        - Chirag Ali.
          - Roshan Ali.
            - Nur Muhammad.
              - Umar Ali.
                - Munawar Ali.
                  - Arif Ali.
                    - Zamin Ali and two brothers (Sandhauli).
- Nasir-ud-din (*vide* No. VI).

No. VI.

Pedigrees of the Barha Saiyids.

TIHANPURIS.

Nasir-ud-din (*vide* No. V).

- Ahmad.
  - Yusuf Khan.
    - Nawab Khan Jahan Khan *alias* Abul Muzaffar Khan (died 1645).
      - Abul Mansur Khan.
        - Ajmeri (Mansurpur).
          - Ghulam Muhammad.
            - Máasám.
              - Wazir.
                - Hasan Ali and eight brothers.
              - Ashraf Ali.
                - Shujaat Ali. *d. s. p.*
                - Vilayat Ali. *d. s. p.*
                - Abdul Ali.
                  - Ghias-ud-din Haidar. *d. s. p.*
                  - Abul Muzaffar.
                    - *Muhammad Idris.*
                    - *Muhammad Abdur Rahman.*
                    - *Muhammad Yunus.*
                    - *Muhammad Yusha.*
              - Zafaryab Ali.
                - Aman Ali.
                  - *Jafar Hasan.*
      - Lashkar Khan.
        - Nasr-ullah.
        - Taha.
          - Rahat Ali.
            - Kalandar Ali.
              - Ahmad Husain and three brothers.
        - Abdus Samad.
          - Mohsin Ali.
            - Yarab Ali.
              - Firoz Ali.
                - Nisar Ali and three brothers.
        - Wajib-ud-din.
          - Ghulam Hasan Khan.
            - Bakhshish Ali Khan.
              - Ahsan Ali Khan.
                - Imdad Husain.
      - Sherzaman Khan *or* Muzaffar Khan.
        - Jan Zaman Khan.

No. VII.

Pedigrees of the Barha Saiyids.

TIHANPURIS.

Ahmad (*vide* No. I).

- Masaud.
  - Diwan Mani.
    - Diwan Yar Muhammad Khan.
      - Diwan Muhammad Shakir.
        - Diwan Ghulam Husain.
          - Sher Ali and three brothers.
            - Shabbir Ali.
              - Ali Hasan.
                - *Ewaz Ali* (Tissa).
            - Sadiq Ali.
            - Anwar Ali.
              - Muhammad Hasan.
              - Fateh Ali.
- Chhota (Kawal).
  - Amjad Ali.
    - Tatar Khan.
      - Rustam Ali.
        - Mahbub Ali.
          - Hingu.
            - Bande Ali.
              - Ghulam Abbas.
                - Yaqub Ali.
                  - *Muhammad Hanif.*
                - Yusuf Ali.
                  - *Ayub Ali.*
                  - *Mahbub Ali.*
                - Ghulam Ali.
                  - *Wahid Hasan.*
              - Farzand Ali.
                - Hafiz Ali.
                  - *Murtaza Husain.*
                  - *Tajammul Husain.*
                  - *Zakir Husain.*
            - Wilayat Ali.
              - Akbar Ali.
                - *Inayat Husain.*
                  - Saiyid Medhu.
                    - *Mukhtar Nabi.*

No. VIII.

Pedigrees of the Barha Saiyids.

CHHATRAURIS.

- Abul Fazl.
  - Abul Hai.
    - Alwal.
      - Muhammad.
        - Hasan Fakhr-ud-din.
          - Yahya.
            - Ali.
              - Husain (Sambalhera).
                - Salar Auliya (died 1375 A.D.).
                  - Muhammad Khan.
                    - Salar (II). (Kaithaura).
                      - Saiyid Khan.
                        - Yusuf.
                          - Saiyid Khan (II).
                            - Yusuf (II).
                              - Rukn-ud-daula.
                                - Fateh-ullah.
                                  - Ata Husain.
                                    - Jalal-ud-din Haidar.
                                      - Kadir Husain, *d. s. p.*
                                      - Imdad Husain.
                                        - *Sarfaraz Husain.*
                                        - *Faizul Hasan.*
                                        - *Bag Husain.*
                                          - *Ghulam Mustafa.*
                                      - Altaf Husain.
                                        - *Jiwan Ali.*
                                      - Abul Hasan.
                                        - *Ghulam Husain.*
                                  - Zafaryab Ali (*vide* No. IX).
                          - Nawazish Ali.
                            - Parwarish Ali.
                              - Yar Muhammad (sons in Oudh).
                              - Fateh Muhammad.
                  - Haidar Khan (*vide* No. X).
                - Taj-ud-din (*vide* No. XV).
                - Muhammad.
                  - Saiyidan.
                    - Ahmad, &c. (Kailawadha).
                - Sher Ali, *d. s. p.*
    - Haidar.

No. IX.

Pedigrees of the Barha Saiyids.

CHHATRAURIS—(*continued*).

Zafaryab Ali (*vide* No. VIII).

- Kalandar Ali.
  - Husain Ali, *d. s. p.*
  - Asghar Husain.
    - Wilayat Ali.
      - *Muhammad Ali.*
      - *Muhammad Hasan.*
    - Safdar Husain.
      - *Basharat Husain.*
  - Nasrat Husain.
    - Abul Qasim.
      - Ali Ahmad.
        - *Muhammad Abbas.*
      - *Husain Ahmad.*
- Ata Ali Khan.
  - Ali Hasan Khan, *d. s. p.*

No. X.

Haidar Khan (*vide* No. VIII).

- Akdas Ali Khan (Miranpur).
  - Diler Khan.
    - Roshan Ali Khan.
      - Masaud.
        - Qasim Shahamat Khan (*temp.* Aurangzeb).
          - Taj Muhammad.
            - Tahawwar Ali (*vide* No. XI).
            - Taj-ud-din (*vide* No. XIII).
            - Fazil (*vide* No. XIV).
            - Fakhr-ud-din Khan.

No. XI.
CHHATRAURIS—(*continued*).

Tahawwar Ali (*vide* No. X).

- Ghazi-ud-din Ali.
  - Jamiyat Ali.
    - Rustam Ali, *d. s. p.*
- Bahadur Ali.
  - Haidar Hasan,
    - Imdad Husain, *d. s. p.*
- Ibrahim Khan, *d. s. p.*
- Siraj-ud-din Ali Khan.
  - Kadar Ali Khan.
    - Tahawwar Ali, *d. s. p.*
    - Bakhshish Ali.
      - *Asghar Husain.*
      - *Ahmad Husain.*
- Ashraf Ali.
  - Ghulam Abbas.
    - *Ummed Ali.*
    - Husain Ali.
      - Asghar Husain.
        - *Ali Husain.*
      - *Haidar Ali.*
      - Inayat Husain, *d. s. p.*
  - Ali Husain (*vide* No. XII).
  - Ali Hasan.
    - Muhammad Ali.
      - *Masum Ali.*
      - Mashuq Ali.
        - *Mushtaq Ali.*
      - *Khurshed Hasan.*
      - *Ali Naqi.*
  - Yusuf Ali.
    - Tafazzul Husain.
      - *Afzal Husain.*
- Dilawar Ali.
  - Madad Ali.
    - *Ehsan Ali.*
    - *Saiyid Ali.*
- Ghulam Mustafa.
  - Fateh Husain, *d. s. p.*
  - Ghulam Murtaza.
  - Saiyid Ali.
  - Yaqub Ali or S. Mani.
    - *Ghulam Husain.*
    - *Farzand Husain.*

No. XII.

CHHATRAURIS—(*continued*).

Ali Husain (*vide* No. XI).

- Niyaz Husain, *d. s. p.*
- Zamin Ali, *d. s. p.*
- Faiyaz Husain.
  - Imtiyaz Husain.
    - ***Taj Muhammad.***
    - ***Sharaf Muhammad.***
- Zafaryab Husain.
  - ***Mustajab Husain.***
- Khadim Husain.
  - Ali Muhammad.
    - ***Aiyaz Husain.***
    - ***Sajjad Husain.***
- Mehdi Hasan.
  - Basharat Hasan, *d. s. p.*

No. XIII.

Taj-ud-din (*vide* No. X).

- Muhammad Zaman Khan.
  - Imam Ali.
    - Sharafat Ali, *d. s. p.*
    - Karamat Ali.
      - Sarfaraz Ali.
        - ***Ghulam Abbas.***
- Mukarram Ali Khan.
  - Kalandar Ali, *d. s. p.*
  - Yar Ali.
    - Miyan Ghisa, *d. s. p.*
    - Khair Ali.
      - Jamiyat Ali.
        - ***Mumtaz Husain.***
        - ***Alla Jilaya.***
  - Fateh Husain, *d. s. p.*
  - Imam Ali.
    - Azam Ali.
      - Vilayat Husain, *d. s. p.*
    - Muhammad Ali.
      - ***Taj-ud-din.***
      - ***Abul Hasan.***

No. XIV.

CHHATRAURIS—(*continued*).

Muhammad Fazil (*vide* No. X).

- Qasim Ali.
  - Ghulam Raza Khan, *d. s. p.*
- Nawab Shahamat Khan.
  - Ghulam Nasir Khan, *d. s. p.*
  - Nasar Hasan.
    - *Muhammad Husain.*
      - *Khurshed Hasan.*
        - *Muhammad Raza.*
        - *Ahmad Raza.*
      - *Agha Husain.*
      - *Ibrahim Husain.*
    - Abid Husain.
      - *Tajammul Husain.*
      - *Riyaz-ul-Husain.*
      - *Bande Hasan.*
      - *Najm-ud-din Hasan.*
    - Mazhar Husain.
      - Ghulam Husain.
        - *Ghulam Sibtain.*
        - *Shabbir Hasan.*
        - *Siraj-ul-Hasnain.*
      - *Aulad Husain.*
- Taj Muhammad Khan.
  - Kabul Muhammad Khan, *d. s. p.*

No. XV.

CHHATRAURIS—(*continued*).

Taj-ud-din (*vide* No. VIII).

- Jafar (Budaun).
- Hisam-ud-din.
  - Raju (died 1594).
    - Daud.
    - Saiyid Khan.
      - Jamal-ud-din (I).
        - Jamal-ud-din (II).
          - Vali Muhammad Khan.
            - Ghulam Husain Khan.
              - Madad Ali.
                - Altaf Husain.
                  - Faiz-ul-Hasan.
                    - *Shabbir Hasan.*
                    - *Sharif Hasan.*
                  - *Ibrahim Hasan.*
                  - *Ismail Hasan.*
                - Fateh Husain, *d. s. p.*
                - Ghulam Husain.
                  - Muhammad Hasan.
                    - *Ali Abbas.*
                    - *Riyaz Hasan.*
                  - *Qasim Hasan.*
                  - *Siraj-ul-Hasan.*
              - Fazal Husain.
                - Abid Husain.
                  - Sharf-ud-din Hasan.
                    - *Shamsh-ud-din Hasan.*
                    - *Shafiq Hasan.*
                    - *Rafiq Hasan.*
                  - *Najam-ud-din Hasan.*
                    - *Ali Abbas.*
                    - *Hadi Hasan.*
                  - *Mazhar Hasan.*
                    - *Ibn Hasan.*
                    - *Ali Ahmad.*
                    - *Saghir Hasan.*
                - Amir Husain.
                  - *Murtaza Husain.*
                  - *Husain Ali.*
                  - *Wazir Hasan.*
                  - *Saiyid Hasan.*
              - Muhammad Husain, *d. s. p.*
- Umar (Kakrauli).
  - Abu Talib.

No. XVI.

JAGNERIS.

Najm-ud-din Husain.

- Sughra.
  - Daud.
    - Seventeen generations.
      - Muzaffar Ali.
        - Imam Bakhsh.
          - Tajammul Husain.
            - *Muhammad Husain.*
            - *Rizwan Husain.*
- Kamar-ud-din Husain.
  - Wahab-ud-din.
    - Jamal-ud-din.
      - Fakhr-ud-din.
        - Kuddus.
        - Daud.
          - Fateh Husain Khan.
            - Fateh Ali.
              - Akbar Ali.
                - Dakhini.
                  - Rahat Ali.
                    - Najabat Ali.
                      - Muhammad Hasan Khan.
                        - *Ghulam Husain Khan.*
                      - Qasim Ali.
                        - Mahdi Hasan of Bidauli.
                          - *Asghar Husain.*
                          - *Abbas Husain.*
                    - Sadiq Ali.
                      - Muhammad Husain.
                    - Kazim Ali.
                      - Fateh Husain.
                  - Sukhu.
                    - Aulad Ali.
                - Ali Asghar.
                  - Ali Akbar.
                - Ajmeri.
                  - Ghulam Ali.
                    - Ghulam Nabi.
                      - Zakir Ali.
                        - Asghar Ali.
                - Phula.
                - Jhagru.
                  - Murad Ali.
                    - Jokhu.
                      - Mardan Ali.
        - Kasim.
          - Yahya.
            - Ravi.
              - Kabir Ali.
              - Nur Ali.

No. XVII.

KUNDLIWALS.

- Abul Fazl (Majhera).
  - Abul Fateh.
    - Muhammad Iwaz.
      - Muhammad Nur.
        - Afsar-ud-din.
          - Asad Ali.
            - Khurshed, &c.
        - Izhar-ud-din.
          - Zain-ul-Abdin.
            - Mir Saiyid.
              - Ishak.
                - Ruh-ud-din.
                  - Munir-ud-din.
                    - Fazl Husain.
                      - Amir Husain. *
              - Imail.
              - Makhan.
                - Mahmud Khan (died 1574).
                  - Hashim (died 1582).
                    - Majhle.
                      - Inayat Ali.
                        - Hidayat Ali.
                          - Mahmud Ali.
                            - Wahaj-ul-Hasan * (Hashimpur).
                          - Akbar Ali.
                  - Alam.
                    - Hizabr Khan (died 1638).
                      - Ghulam Muhammad Khan.
                        - Wilayat Muhammad.
                          - Najabat Ali.
                            - Ashiq Ali.
                              - Imdad Husain (Tisang). *
                                - Bisharat Ali.*
                                - Wazarat Husain. *
                  - Qasim (died 1598) (Meerut).
                  - (Salim Meerut).
                  - Shujaat (Bijnor)
              - Alhu.
                - Ahmad (died 1574) and four brothers.
              - Munawar.

* Those marked with an asterisk were alive in 1865. I have been unable to obtain later information.

GAZETTEER OF MUZAFFARNAGAR.

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